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CONTAINING WONDERFUL AND ELABORATE REVELATIONS
CONCERNING THE FOLLOWING SUBJECTS:—

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HOW TO PREVENT AN INCREASE OF FAMILY;
HOW TO CURE SELF-ABUSE AND ITS RESULTS;

The Detection, Prevention & Cure of
ALL PRIVATE DISEASES,
&c., &c., &c.

By M. Monnett, M. D.

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PREFACE.

THIS is a small book; but it contains as much reading as a large and heavy volume of five hundred pages, printed in large type. I mention this fact so that you will not mis-estimate the amount of labor I have performed to get it up. No one but myself can ever understand, or form a correct idea of, the research, study, experiment and experience that have been expended on these pages. Put in this very small type the matter does not seem, at a casual glance, to be very extensive; but it covered nearly *one thousand* foolscap pages, in manuscript. I say that I have perfected this heavy task more for your sake than for my own, and I hope you will believe me; for it is as true as gospel. With this book in your hand, you will be precisely in the condition that you would be if you sat face to face, in your chamber, with a physician. Nay, the book is better than the doctor in person, for it talks to you as the doctor could not. It communes with your most secret thoughts! It responds to questions which you are continually asking in your heart, but to which you dare not permit your lips to give utterance. It tells you—particularly if you be a female—many things of which you can gain a knowledge through no other source. It is *private and confidential*! Its teachings are pure, wholesome and re-formative, and in that light I hope you will view



them. May they diffuse joy where sorrow had hoped to find a lasting harbor! May they paint the pallid cheek with the glow of health! May they build up the attenuated frame, and renovate the sunken system! May they banish error from every mind into which they find entrance. All this they will surely do *if they are received in the right spirit*. And let me remark that no book is so liable to be misconstrued as one of this character. The ignorant and the frivolous forget its importance, and look upon it with the leer of folly, remembering only that it treats of subjects which are generally supposed to be indelicate. If they are indelicate, then is it indelicate to allude to any case of sickness—then, indeed, are the sick immodest, sensual, and disgusting! If parents would cast aside a little of their delicacy, and warn their children of the danger of solitary vices, and of the liability of all persons to contract diseases of a “private” character—ay! even those who are married, male and female, may be unfortunate in this respect—how much better off the world would be than it now is! But so long as stupidity is esteemed a virtue—unsophisticatedness a blessing—the *assumption* of modesty a glorious substitute for the use of the real article—just so long will disease commit its ravages, and the physician find a most extensive field over which to extend his care.

One of my chief objects in placing this production before you, is to expose the rascalities—(a hard word that, but merited)—of men who, like myself, have gone forth into society with doctor’s diplomas

in their pockets, and who, unlike me, have persisted in *committing murder!* They go on, with the leave of the dear credulous public, cutting, bleeding, leeching, blistering, scarifying, and poisoning, just as their great grandfathers did. They mercurialize and ruin people by thousands, and wo to that conscientious member of their precious fraternity, who, pulling the veil of prejudice from before his vision, sees things in their proper guise, and tells the people to beware of their evil practices. They clan together, and "cry aloud and spare not." Their most potent weapon is that bugbear word "QUACKERY." How greedily the community snaps at that bait! Ah! why does it not think of the dodge of the hunted pickpocket, who cries "stop thief" louder than his pursuers, and so diverts attention from himself, and escapes capture. God knows the world is afflicted with quackery too much; but I shame to say that it comes from those who ought to be its sternest foes. The quackery of the old school physician is ten times worse than that of the nostrum vender; for the patient always knows what a nostrum is made of, and can take it, or not, as he pleases; but your self-sufficient, college bred, old school nincompoop shrouds his quackery in mystery. He hides his poisons from the knowledge of his victims by the use of bastard Latin. His whole system of practice is a fraud and a deception. Would any man or woman swallow destructive minerals if they were called by their English names in prescriptions? No! No! No! In this book I have discarded, as much as possible, the

use of terms which nobody but the professional man can understand. I have written down to the comprehension of the meanest capacity. I have sought to convey information, regardless of elegance of diction or the beauty of my periods.

I have endeavored to discuss the great question of medical and moral reform in a plain, convincing, practical manner. The great enemies of mankind are *Disease, Error, and Prejudice*,—I oppose to these *Truth, Nature, and Experience*, with *Light and Love* as adjuncts.

Not only in medicine, but in the moral sciences, are we befogged, depraved, and inconsistent. We have cast nature aside, and embraced artifice. It is plain enough to understand our beautiful destiny, both as it is affected by the present and the future. *Nature owns no mystery to which she has not furnished a key*, and if we but search faithfully, industriously, and with an eye single to our purposes, we may discover the clue to any singularity under Heaven. I have searched for, and I have found the key to the mystery of DISEASE—to the mystery of WANT and POVERTY—to the mystery of GENERAL UNHAPPINESS. I unlock those mysteries in these pages. Take this book, therefore, and read it carefully. Give heed to its contents, *for every line thereof affects you personally*. Read it calmly, deliberately, studiously, and without prejudice, and after you have read it, place it in the hands of somebody who also needs it. I fear not your verdict as to its merits.

PART I

ALLOPATHY,

Or the Old System of Medical Practice. The impossibility of curing Disease by aid of "the fallacies of the faculty." MERCURY! Beware of it. The Herbal System of Medicine demonstrated.

IN this department of our volume, I proceed to give a thorough exposition of the monstrous errors that have prevailed in the practice of medicine ever since the days of Paracelsus—the terrible collusions that have existed between the apothecaries and the practitioners—the wholesale slaughterings and poisonings of the sick in the dark recesses of their quiet chambers, through professional ignorance, a stubborn adherence to the dogmas of the ancient schools, and a pertinacious employment of sanguinary and destructive agents. I feel that I would do violence to my own conscience, and prove only the vilest moral assassin, were I to stand tamely by and participate in the crimes of medical men, without sounding the alarm for the safety of suffering and unsuspecting humanity.

It cannot be denied that medical science, as it now stands, is miserably imperfect, and full of theoretical and practical errors. The free intelligence of the age—the progress of research and science—are daily detecting the shocking errors and outrages of the olden schools. Honor, truth, justice and benevolence, all demand that antiquated falsehoods should

be contemned with scorn, and improvements presented that can stand the closest tests of the most extensive experience. The public have become tired of the high pretensions and pedantic learning, but unsatisfactory results of medical science. Indeed, not only have the public become weary, but physicians themselves have experienced weariness and disgust. Many abandon their profession, because the public have not appreciated and rewarded their labors, while many have abandoned it also from a total dissatisfaction with its power, under the system they have studied, to relieve human suffering. Yet the medical profession is almost everywhere lamentably crowded. The community is so supplied, *ad nauseum*, with practitioners of various sorts, that the sending forth a new crop of young physicians from our medical colleges, has become a standing occasion for jest. Though these young men may be possessed of unquestioned talent, and thoroughly educated in the most famous schools, they will never meet with appreciation and success so long as they adhere to exploded authorities, and narrow themselves down to the "five drug" routinism of the most "illustrious" practitioners of the present day.

It will scarcely be believed that the complete pharmacopœia of Sir Astley Cooper, *a physician whose income was a hundred thousand dollars a year*, was constituted only of opium, tartarised antimony, sulphate of magnesia, CALOMEL, and bark—not one of which remedies has *any real sustaining power* in any formidable disease, but should be regarded as a horrid mockery of benevolence, and of medical science, wherever employed by men claiming to be intelligent and well educated physicians. Truly, the

five remedies of Sir Astley Cooper, the calomel, aloes, and rhubarb of Cooke; the favorite and universal pill of Abernethy, might well degrade the noble profession of medicine to the monotonous charlatany of the most ignorant and reckless of the pillmongers and syrup doctors of the back countries. But what shall we say of those who have only one remedy for *every form* of disease—**THAT OF CALOMEL?**

Mercury, in some shape or other, is the universal remedy in the hands of a fashionable doctor. The proofs of its power to kill, and therefore of its anti-phlogistic properties, are numerous and undoubted.

Millions die annually in attestation of its powers; yet it is next to an impossibility to get a physician of the so-called "regular" schools to abandon its use in the treatment of the sick.

It is employed as the *panacea* for every ill—calomel, and nothing but calomel, comprehends the sole therapeutic conclusion of the vast majority of the medical profession of our day and generation. Truly, no one but a thoroughly initiated medicine man can estimate that property of calomel which gives it such efficacy as an "alterative."

A patient is affected with something which the doctor can neither comprehend nor understand, but by the aid of calomel he can *bring on some other complaint*, which will subside for a time, when he ceases to give the *remedy*. Here is comprehension and cure together. In the meantime, the patient has an opportunity to get well,—or die,—in either case the physician is authorized to make out a bill of fees, instead of a jury bringing in a "true bill"

against him, and having him hung, without unreasonable delay, for murder.

Under such a system of medical practice, what wonder is it that medical men are held in such low esteem? and that there is a general repugnance to internal drug medication.

"Throw physic to the dogs"

is the universal sentiment, while the old hard-headed, won't-be-convinced physicians, are justly left to opprobrium and disgrace.

It is sadly evident, (perhaps *you* know it too well,) that the maladies engendered by the use of mercury, are more detrimental to life than those for whose relief it is administered. The public secretly murmur against the use of this remedy. Many physicians, medical students, and apothecaries now refuse to become the murderers and poisoners of their fellow creatures by using harsh and corrosive poisons. *I am one of these!* Nay, after the lapse of two centuries, since Allopathy was inaugurated, I find an eminent editor of a London Allopathic journal publicly declaring that "*if there was not a physician on earth it would be better for the human race.*"

Certainly, were all the followers of Paracelsus banished from the face of the earth, it would redound to the great longevity and happiness of every people under the sun. The boasted "Elixir Vitæ," which this madman and prince of quacks introduced, was MERCURY—a vile concoction which not only produced his own death, but added a

"New death with all its woes"

to humanity ever since. Had the profession been

content with this "one" mercurial preparation of Paracelsus, the

"Thousand ills to which the flesh is heir,"
would never have been entailed.

But these followers of the Madman Father of Allopathy, not satisfied with the first curse of mercury, have contrived to concoct mercurial preparations until their very name is *legion*!

Thus, we have the acetate of mercury, the ammoniated mercury, the bi-chloride of mercury, the bi-cyanide of mercury, the bi-noxide of mercury, bi-niade of mercury, bi-sulphuret of mercury, black oxide of mercury, black sulphuret of mercury, bromides of mercury, calcined mercury, corrosive chloride of mercury, cyanuret of mercury, hydro-sublimate of mercury, iodide of mercury, mild chloride of mercury, per-sulphate of mercury, protiatide of mercury, prussiate of mercury, red iodide of mercury, red oxide of mercury, red sulphuret of mercury, and yellow sulphuret of mercury. Well may you stand aghast at this appalling list! I do, now that I have written it!

These preparations have constituted almost the sole remedies of all the great medical men of every age since Paracelsus, including Sydenham, Haller, Brown, Darwin, Brossais, &c. &c.

If we examine the entire catalogue of disease, (says an eminent writer,) from the most simple to the most violent;—from the one in which the normal functions are scarcely interrupted, to that ghastly monster whose pestilential power prostrates every physical energy at a single blow, we find calomel, or mercury, the almost universal remedy for the removal of every malady.

Let me now produce some of the best modern testimony concerning the disastrous effects of this drug. I say "disastrous"—it is a mild word ; but my arguments consist of facts, not expletives.

Professor Chapman, one of the ablest medical practitioners and lecturers Philadelphia ever produced, thus spoke of the disgusting horrors of mercury:—

"If you could only see, what I almost daily see, in my private practice, *persons from the South*, in the very last stage of a miserable existence, emaciated to a skeleton, *with both plates of the skull almost completely perforated in many places*—the nose half gone, with breaths more pestiferous than the poison of the Bohon Upas, and limbs racked with the pains of the Inquisition, you would exclaim, as I have often done, Oh the lamentable ignorance which dictates the use of, as a medicine, that noxious drug calomel."

Doctor Falconer declares calomel to be "the most dangerous medicine in use."

Professor Hamilton says that many of the preparations of mercury are so deleterious *that the smallest doses frequently produce death !!!*

Professor Allen enumerates a long list of eruptive diseases produced by mercury.

Professor Wood says—and I say too—that it is a *prolific source of pulmonary consumption.*

Professor Prout mentions the miserable effects of calomel, in deranging the stomach and other organs, as being the almost exclusive cause of consumption, dropsies, and nervous disorders.

Doctor James Hamilton, Fellow of the Royal College of Physicians, of London, says that the effects of

mercury on the human system are "*incalculably injurious.*"

Doctor Reese, member of the Royal College of Surgeons, says, that the discovery of Mercury was a curse instead of a blessing, since it entails more distressing diseases than it cures.

Doctor Hiram Corson, late President of the Pennsylvania Medical Society, in his annual address in 1853, after showing the results of a reckless and indiscriminate use of Mercury, says:—"Many physicians pertinaciously adhere to the free use of Mercury, as though they could only thus establish their right to a place in our profession; they turn with contempt from all remedies offered as substitutes for the mercurials. They do not seem to know that the prejudice against Mercury did *not originate* with quacks, and is *not kept up by them.*"

Thus I find—and you perceive—that the best allopathic authorities admit that Mercury is uncertain in its action for good, but decided in its action for evil. They admit that it brings disease, which becomes constitutional; that it produces lingering pains; that it deadens the sensibility of the nerves; that it *decays and rots the flesh*; that it produces caries of the bones; and that it closes its horrible work in the death of its victim.

Verily, physicians have not read the signs of the times aright if they have not discovered, as I have, that the fear of Mercury has taken thousands of patients out of their hands. Doctor Corson, indeed, sees that the common use of the mercurials has been ruinous to the prosperity and popularity of the "regular" profession. Ah, Doctor Corson, I found that out years ago! He seriously asks whether there are *any*

diseases to the cure of which Mercury is essential, (let me answer, there *is not one*.) and expresses a hope that there may be found a safe and efficient substitute for it, I have found and use that substitute.

Modern physiology and pathology abundantly prove that no substance should be introduced into the organism which does not form a competent part of some tissue thereof. Hence Mercury, Antimony, Arsenic, and Lead should be incontinently rejected. Thanks to the heroism and labors of a few medical reformers, it is abundantly demonstrated that for arousing the liver, affecting the secretions generally, and even for producing salivation, there are many substances of the vegetable kingdom much more valuable than Mercury, *and attended with none of its hazards.*

The true physician will not attempt to remove disease by an artificial drain from the median cephalic vein, or a forced one from the salivary glands, or the liver, but will employ those articles which unerring nature points out as best calculated to accomplish the restoration of the secretions and functions of organs, without injury to the future constitutional stamina of the patient.

Science implies knowledge; not mere conjecture or opinion. To give any department of human inquiry the mark of a science, it is necessary to collect together firmly established facts, and by fair and legitimate reasoning to deduce those useful truths which naturally flow from them. So long as we pursue this course we are scientific. When we diverge from this rule we tread in conjecture, and become the ignorant impostor and knave.

I ~~correct~~ and that no college has a right to prescribe

and enforce a medical creed—but that the physician is bound to preserve with the utmost care, the vital power of his patient—to *aid nature in the cure of disease*, and to avoid Mercury in toto, and every measure in practice which experience teaches to be deleterious or dangerous to the constitution of man.

The possession of a diploma does not make a skillful physician, nor the absence of one the blundering quack or empiric. The physician who will advertise his remedies is more honest and worthy of being trusted than the one who secretly poisons and murders the sick under the cover of a piece of sheepskin emblazoning his cruel ignorance in Latin.

The bedside of the patient and the consulting room are great test scenes of moral courage. The emergencies of a case of illness, whatever be the form which it assumes, are by no means calculated to enhance our appreciation of the value of scholastic teaching or orthodox doctrines. If during our pupilage we have failed to avail ourselves of the opportunities of observation provided in the hospital, or have been deprived of the advantage of clinical instruction from our preceptors, in cases occurring in their practice, we shall go forth without the fundamental ground-work of all successful practice, the benefit of experience. We shall have failed to possess ourselves of that most useful of all species of knowledge, the power of applying the rules of theory to the necessities of practice. And unfortunately our difficulties are not limited to this want of power of application; as we grow older in experience, and wiser from it, we shall discover, that much of what we have been taught to believe as elemental principles are insufficient for our guidance in regulating our

practice. Combinations of pathological conditions are discovered to exist, for which it would be impossible to establish fixed rules of management, and which may be themselves even unexplained, or at least not satisfactorily accounted for in the books. From this state of things there is apt to spring up a scepticism of all doctrine, not only extremely dangerous in itself, but most disastrous in its consequences to our patients, if we permit it to exercise an unwholesome influence over the judgment and conduct. To sift the evidences of true and false theory becomes then an urgent and indispensable task to the conscientious practitioner, and now may be said to commence in truth the period of his professional study. Thrown upon his own resources, the man of strong will and reflective powers *learn to establish for himself a theory of disease and a rule of practice*. Gleaning from the records of others the germs of truth which his own experience justifies, he learns to discriminate between *medical opinions* and *medical facts*. But he must read to do this, and read much. It will only be from the extent of his means of comparison that he will be able to arrive at satisfactory conclusions; and these conclusions must be drawn not from isolated statements, or single occurrences, but by a careful analysis of numerous examples from both sources of information.

The result of my studies, my researches, my long practice, and abundant experience is the discovery of a system of herbal medication that cures sickness in all its forms, and leaves the patient in a better state of health than he, or she, was ever in before. The victims of mercurial practice have always had my most earnest and my warmest sympathies, no matter what

the disease for which they were mercurialised—and to all such, thank Providence, I can offer a speedy, permanent, and pleasant restoration to health and happiness. I invite the correspondence of all such unfortunate people.

PART II.

LONGEVITY.

Instances of Long Life, and remarks thereon; Health, Manhood, &c.

That life has been extended to an almost incredible term by care, caution, and the avoidance of minerals, the lancet, and a strict adherence to the use of herbs, roots, &c., in sickness, is well known. What has been done once can certainly be done again—and often. Let those who do not believe this assertion, in relation to the prolongation of life, observe my rules, and take my remedies, and they will soon be convinced of its correctness. Death and disease are of people's own seeking.

The luxuries and mineral nostrums that civilization introduced soon usurped that simplicity of life which characterized the age anterior to the flood. Then came that long train of diseases incidental to the human frame. But I shall not stop to inquire how consumption, one of the worst in the catalogue of maladies, obtained a foothold in the world—suffice it to know that the first mention we have of it anywhere is in the Book of God: "The Lord shall smite thee with a consumption and with a fever and with an inflammation."—Deut. xxviii. 22.

Had I taken this for my text, I might have written a practical discourse, but as I commenced to write on longevity, I shall consult my note-book.

I have therein a list of over seventeen hundred

**TEXT PAGE(S)
MISSING
NLM UNABLE
TO OBTAIN**

self or any of his family were sick. He replied, "*We abstain only.*" Why then do you not recommend the same to your patients? "Oh, in that case," said the *honest* physician, "*I should lose them all.*" Now, the above is as true as preaching, and I don't know but a little truer than some of it. If the people would only "abstain," that is, live a *moral, sober and virtuous life*, they would not want our services or our medicines.

Those who have not "abstained," do need our services, however, and to them I proffer mine. I do not ask whether they are rich or poor. To me it makes no difference, for my treatment and my charges are alike to all, and I do not, like the Allopathists, keep fat patients, (*i e.*, rich ones,) sick for the sake of getting their money. But I am wandering from my subject.

The color of the skin, its coarseness and fineness; the hair; its length, color, and quantity, have equally been traced as indications of longevity or the reverse. Boys with red complexions had less chance of longevity than the pale; a hard skin was a prediction of long life, but a rough or coarse skin was the reverse; a wrinkled forehead promised longevity; a smooth brow announced a brief career; rough and bristly hair foretold a hundred years at least; while silky hair brought early death with it. Bald people lived the longest, and to become bald or gray at an early age was an earnest of longevity. The locality of hair, such as on the upper lip or chest was indicative of longevity. A large stature, if not immense, or long legs from the knee to the heel, with short bodies, or bodies large below and small above, were sure to live long; but persons large from the knee to

the hip, Lord Bacon says, never reached long life. Then longevity prevailed, if persons were skinny and thin, from sedentary employments, with tranquil, easy tempers; and the reverse if they were fat with choleric dispositions. Among the signs considered certain of longevity were, youth growing up late and slowly; muscular and nervous frames; a small head (disproportioned to the body;) a neck neither long, thin, nor thick, but moderate; large nostrils; ears cartilaginous and not fleshy; a large mouth; teeth large and close. Then we have a broad but not full chest, shoulders a little hunched, and abdomen not protuberant, large hands with palms not strongly marked and little round feet. The next indications were large eyes, with the iris large and rather fiery; sensibility not too great; a quick mastication, with free respiration, and veins rather large. Such were the follies even of the wisest of our forefathers.

Common sense and the "progressiveness" of the age have taught us to regard these follies with pity. Before I have finished this book, I shall point out the way life may be prolonged, and at the same time enjoyed unadulteratedly, by the simplest processes and observances imaginable.

PART III.

THE BEAUTIES OF PHYSIOLOGY.

Chemistry a Wonder.—Information for both Sexes.

Some say that every living species the world contains has been from the beginning of time, that is, if time ever had a beginning. This theory, if established, would of course upset the scriptural history of the Creation. It is, however, scarcely profitable for us to ask, whether we are the offspring of one general mother, or the curious creatures of a system and source utterly beyond our comprehension. For my part I care but little where my ancestors originated, or how my race found a footing upon the globe. Life is a strange matter. Chemistry has established some marvellous facts. It has set at defiance the usual modes of generation, and has produced living creatures from inert material. Galvanism has made the impalpable powder of flint to move and breathe, and have a being in the shape of insects, and it has restored life to human bodies supposed and believed, in accordance with every known rule connected with the subject, to be dead. Insects so produced, according to De Barre and Beckwith, were capable of reproducing their kind by the ordinary method, but this I do not believe. The ancients claimed to be the manufacturers of animals, and the Mythology is not altogether a mass of fabulous speculation. The tale of Prometheus, alleging that he stole fire from Heaven to make a man with, might have had its origin in

something akin to that act—something that really did occur. The story of Faust and the fiend—of Frankenstein and his monster—may have been based upon correct though exaggerated data. In reviewing Physiology and its concurrent subjects we necessarily glance at these questions and quibbles, recording them for what they are worth, and not attempting to prove that they are worth anything. The spiritual developments of the present day would seem to prove that the human race is involved in a philosophical mystery, the unravelling of which will do much towards ameliorating the condition of the people. The more we know concerning our physical and spiritual affairs the better we are prepared to do justice to each other—the easier we can combat the evils we may meet—the more certainly we can accomplish our happiness here and hereafter. Let me then direct your attention to Physiology as one of the links in this great chain of information of which all persons should be the recipients. Physiology is the science of life. Life itself is an aggregate of phenomena which manifest themselves in organised bodies. Some philosophers hold the opinion that it is merely the effect of the play of the elements on certain combinations of matter, and *that there is no such thing as a living principle*. This theory, however, is too absurd for me to attempt to disprove it. It is disproved in thousands of instances beheld by you every day.

THE FIVE SENSES.

These are the immediate results of the great living principle. They are sight, hearing, feeling, taste and smell. Through their medium the brain receives news of external circumstances, and then pronounces

its judgments. Each sense is helped by the other—neither is perfect, nor could either get along properly without the assistance of the other four. So it is with all the organs and functions of the human body. The derangement, prostration or direct injury of any one organ impairs the harmony of the whole. *In my practice I am ever careful to bear this fact in mind. I do not cure one local ailment to produce twenty general complaints.* If, for instance, I treat you for a white swelling, I do not seek to reduce and dissipate that, without caring what the effect may be upon other portions of your frame, and other features of your system. My practice involves a complete purification of the body. In routing one disease I rout all; and I do this with *Vegetable matter alone.*

In proof of the importance of all the senses working together a story is told of that rank old Ailopath Sir Astley Cooper. A boy, born blind, was brought to him. The boy knew things only by the touch. After a while, by a surgical operation, the boy's sight was restored. When asked to point out an object by vision alone he could not do it. He was compelled to *close his eyes and feel of it.* The touch helped the sight—the sight alone was next to useless.

The hearing is conveyed through the tympanum, or drum of the ear. In some persons this apparatus is more perfect and more exquisitely finished than in others. I have studied this structure closely, and can, without resort to minerals or poisons of any kind, and without the use of instruments, cure the worst cases of *Deafness* imaginable. I have a course of treatment for all diseases of the ear that costs but ten dollars. The price does not pay me, but I love to do good. Even the worst person in the world will

take pleasure in conferring a benefit on a fellow-creature once in a while.

FEELING.—The touch also informs the brain through the medium of the nervous system, as to the object touched; if we touch a large cold stone, the idea of hardness and coldness is at once decided on, while should we touch a feather, the conception of softness invariably occurs; had we no feeling, we might forever view two similar objects, but would always remain ignorant of the degree of density they possessed; for example, a cubic foot of cotton might be packed, and a granite block of equal exterior dimensions; both might be covered with canvass. Now by the sight alone we could not possibly tell the one from the other, but the moment we put our hand to them, a decision takes place at once, and we are no longer in doubt.

TASTE.—This may be called an offshoot of feeling, and is a nerve that lies beneath the surface of the tongue and palate, and informs the brain at once of the flavor of the article under mastication by the teeth, while

SMELLING Is the judgment possessed by the transmission of flavor through the olfactory nerve passing through the membrane that lines the inside of the nostrils.

Thus we see another instance of the wisdom and skill of the *Divine Architect* in our information, and how beautifully and providentially we are provided with all the requirements to carry out *His* designs connected with us. To those who fully estimate these great plans, it is a matter not merely of astonishment while the *renewal of life* is a subject that has attracted the attention, and engaged the studious in-

vestigation, of hundred of eminent scientific men. Richard Lower, in the year 1667, astonished and excited all France, by publishing a theory in which he contended that life might be renewed, and indefinitely prolonged, by transfusing the blood of young and healthy people into the veins of the aged and sick. Like Lampedo with his pill, in the play of "The Honey Moon," Lower first tried his plan for prolonging life upon a dog. The result was said to be successful. It failed entirely, however, with human beings. The only true method of renewing life is to renew the blood by a natural, consistent, and inoffensive process. Nature furnishes, in every field, materials for correcting every human physical ill. I have been twenty years perfecting a purifying and invigorating process by which the blood of the sick and the old can be restored to its youthful and healthful character and stamina, and the life-current of the sick can be despoiled of all impurity, and rendered as free from taint as an infant's. And yet what I use is made from herbs—nothing but herbs. Would you try it? In *one week* it will give abundant proof of its efficacy. I will take the trouble to send it to those who want it, upon the receipt of ten dollars. What I send for that sum will last a long time, and will accomplish all that you can expect, be your expectation never so unreasonable.

PART IV.

**TESTIMONY IN FAVOR OF THE
HERBAL SYSTEM.**

Good all through for my system of practice.

It does me infinite pleasure to be able to quote good old John Wesley on the subject of the art of Healing. Says he:—"The Healing art was first brought into use in a very natural and simple manner. In the earliest ages of the world the philosophers of nature, by various experiments or accidents, discovered that certain plants, roots, and herbs possessed certain medicinal properties. These were found sufficient to remove their diseases. These wise men of nature were called chaldeans or magicians, and sometimes seers, as will be found in the Book of Genesis, and in other parts of Holy Writ. The application of these remedies was plain, and easy to be understood, even by children. In time, I regret to say, this natural system of medicine was stripped of its simplicity, and in this age of the world we find medical books filled with all sorts of terrible jargon, and defiled by all kinds of unnatural teachings. They are wholly beyond the comprehension of men of ordinary education and common sense. If in early times, there arose a *true* physician he was not, as now, immediately branded as an impostor, and made the victim of the vilest persecution. Alas for the doctors of modern times—they love darkness rather than light."

John Wesley evidently regarded mineral practice

as one of the most dangerous and destructive impositions the world ever saw. Its cruelties also excited his ire, and drew down his pious denunciations. Reformers of every clime will thank him for the expression of his correct opinions in this, as in other matters. He was a good man, and the world should give heed to the utterances of his heart. Although a preacher he knew enough of medical affairs to speak upon them advisedly and authoritatively. His views, as above expressed, are in substance stated by the Allopathists themselves. Here is some of their own testimony to that effect:—

I was a dogmatic at twenty, an observer at thirty, an empiric at forty, and now, at fifty, I no longer have any system.—*S. Hordeu*. The art of medicine is founded on experience.—*Edinburg Medical and Surgical Journal*. How egregiously do the greatest men err whenever they lose sight of facts, or substitute sallies of wit or specious arguments in physie, for observation and experience.—*Buchan*. If an opinion be *erroneous*, it requires discussion, that its errors may be exposed. If it be true, it will gain adherents in proportion as it is examined.—*Dr. Cooper*. Let truth and falsehood grapple. Who ever knew truth put to the worst in a free and open encounter?—*Wilton*. If the employment of the lancet were abolished altogether, it would, perhaps, save annually a greater number of lives than in any one year the sword has ever destroyed.—*Dr. Ring*. The man who wantonly wields the bloody knife for the sake of experience, or a vain display of his adroitness, is a human savage in whose breast soft pity never dwelt.—*Dr. Cumming*. Abominable is the murderous quack, who, forever impatient to unsheath his blood-thirsty

lancet, draws from a fever patient the irreparable balsam of life.—*Dr. Hunn*. I am neither for the ancients nor for the moderns, but shall be of every age and nation.—*Baglivi*. Let us study the character of disease, and let us study the effects of the loss of blood.—*Hall*. It sometimes requires no little boldness to abstain from the loss of blood.—*Ibid*. We have not in any instance yielded our assent to authority, how ever high, when it has been contradicted by our own experience.—*Dewees*. It is owing to our ignorance that there is any necessity for instruments to cure diseases.—*Abernethy*. If the Reformed System be a good one, let it flourish and progress. If it be a bad one, let it be frowned down by the just censure of an enlightened community.—*Medical Banner*. Both surgery and medicine can and will, in the present astounding strides of human intellect, be forced to pass a rigid scrutiny, and under a radical improvement.—*Smead*. "Minerals exert a pernicious and baneful influence on the system; they seldom or never cure, but often destroy the patient. Their operation is altogether uncertain, depending entirely on the state of the stomach whether they act at all, or prove injurious." Among the numerous poisons which have been used for the cure or alleviation of diseases there are few which possess more active, and, of course, more dangerous powers, than mercury.—*Hamilton*. "Mercury, the lancet, and the knife are now almost the only means made use of to cure disease, notwithstanding their deleterious effects are evidently fatal to multitudes. The popular belief that every country produces simples suitable to cure all the prevailing local diseases, is not void of truth; vegetable substances afford the mildest, most

efficient, and most congenial remedies to the human frame. The numerous cures that are daily performed by the use of vegetable medicines, are sufficient evidences of their super-excellent virtues.—*Prof. Rafinesque*. The Flora of North America is astonishingly rich in remedies. There is no doubt in my mind that in more diseases than is generally acknowledged, vegetable simples are the preferable remedies. Who knows but in time these native productions of the field and forest will so enlarge and confirm their dominion, as to supersede the employment of other medicines.—*Prof. Waterhouse*. To yield to any authority would here be criminal. Facts must and will stand.—*Dr. Underwood*. It would be highly advantageous to the public, and likewise to the best part of the medical profession, if the predispositions and occasions of disease were made a portion of the education of every gentleman.—*Dr. Armstrong*. Every physician must rest on his own judgment, which appeals for its rectitude to nature and experience alone.—*Gregory*. An obstinate adherence to an unsuccessful method of treating a disease is self-conceit; it generally proceed from ignorance; it is a species of pride to which thousands have been sacrificed.—*Ibid*. I am here insensibly led to make an apology for the instability of the theories and practice of physic. And those physicians generally become the most eminent who have the soonest emancipated themselves from the tyranny of the school of physic.—*Dr. Turner*. Our want of success is occasioned by the following course: 1st, our ignorance of the disease; 2d, our ignorance of a suitable remedy; 3d, want of efficacy in the remedy.—*Ibid*. If truth does anywhere manifest itself, seek not to smother it with glossing delusion;

acknowledge the greatness thereof, and esteem it thy best victory when the same doth prevail over thee.—*Hooker*. The whole nation is groaning under the present practice of the medical profession, which foster disease more than it cures, and debases or ruins our constitutions.—*Morison*. Physicians have been tinkering the constitution for about two thousand years, to cure discases; and the result of all their discoveries is, that brimstone and mercury are the only two specifics. Diseases remain what they ever were.—*Lacon*. All men ought to be acquainted with the medical art. I believe that a knowledge of medicine is the sister and companion of wisdom.—*Hippocrates*. In early times, skill in healing was esteemed a part of wisdom. I believe the practice of medicine should be agreeable to reason.—*Celsus*. As health is the most precious of all things, and is the foundation of all happiness, the science of protecting life and health is the noblest of all and most worthy the attention of all mankind.—*Hoffman*. "Not only a reformation in medicine is necessary, but a revolution." "Oh! that men would stoop to learn, or at least cease to destroy."—*Stoke's Practice*. Dr. McNair, of Philadelphia, a physician of the old school, makes the following candid confession: "I have employed," says he, "the treatment recommended in the books, and used indiscriminately by medical men during the last forty years, and found them altogether useless, not only in my hands, but also in the hands of others, who stand at the head of the science.—*Medical Suggestions*, p. 168. The whole art of healing may be comprised in three verbs of words, viz:—WHAT? How? and WHEN?—in other language *what* agent to prescribe? *how* and *when* to administer it.—*Dr. W. Beach*.

PART V.

MANY DISEASES WITH THEIR LEADING SYMPTOMS.

Bleeding at the Lungs, Sore Throats, Hacking Cough, Bronchitis, &c.—All these are either direct or premonitory symptoms of Consumption.

Nervous Fevers, &c.—Patient pale, dejected, eyes dull, loss of appetite, fainting, giddiness, oppression in breathing, weariness of mind and body, cold and clammy skin, pulse low and irregular, skin dry often, costive,—In a word general prostration and disarrangement. All nervous diseases are the sure prognostics of unpleasant results, and should be attended to without loss of time. I have a certain cure for all diseases of this kind in the Tincture of California Laurel. (A recipe for preparing it may be found on page 116.) In the leaves of this herb, is afforded a substance of a cordial that will restore vigor, animation, and the perfection of good health to a constitution shattered beyond the hope of recovery. The leaves of this herb, it is true, are not to be obtained without great trouble and expense; but as I import it direct from a large house in San Francisco, I can send it to those applying for \$3.00 a bottle.

Fevers Generally.—The breath is hot, eye dull and heavy, pulse quick and small; there is much thirst, often delirium: tongue, mouth, and teeth coated.

Inflammation of the Brain.—Patient is feverish, flushed countenance, eyes red, sound and light appear hateful, temporal artery throbs, watchfulness and delirium; no sleep, thoughts of suicide prevail, pain in stomach, cold extremities, &c., until (if relief does not come) grinding of the teeth, twitching of muscles, &c., are observed, when phrenzy takes possession. For all such afflictions I have a certain preventive. Price \$5.

Whooping Cough.—Grown people often have this; difficulty of expectoration, hacking incessantly, quick pulse, thirst, &c., with occasional fever.

Catarrh and Influenza.—Commence with wheezing, coughing, hawking and chills. The latter are succeeded by heat, hoarseness, soreness of throat, lungs and stomach, expectoration of mucous, pains in the head, back, shoulders and eyes, eyes watery, debility general. After a while it becomes chronic, when the frontal sinuses are a mass of corruption, the voice is harsh and croaky, articulation is unnatural, discharges from the nostrils are thick and horribly offensive, breath putrid &c. My Magic Catarrh Powder, (used as is ordinary snuff,) price \$3 a package, will cure the worst case ever heard of. It is speedy in its operations and permanent in its effects. *Never let catarrh gain headway.* It often proceeds from what is termed a slight cold, but is frequently the result of gonorrhœa, and is often transmitted by the parents. My powder will cure *any* case! Catarrh often kills, if neglected.

Colds and Coughs.—All mankind are likely to take cold from sudden changes in the atmosphere. Colds destroy vast numbers of the people. Colds come on with weight and pain in the head, oppression of the

chest, hard breathing, shiverings, pains of neck and in other parts of the body, mucus from nose, throat and lungs; fever, &c.

Asthma, Elongation of Palate, &c., also belongs to the type of throat diseases, with indigestion, heartburn, wind, itching of the skin, sleepiness and pain about the eyes. Tightness across the breast, swallowing difficult, propensity to coughing. It appears like a more formidable disease than it really is. I cure it for \$10. I cure all diseases from \$9 to \$12, except those that are deeply seated, and of long standing.

Consumption.—Every body knows that the symptoms of consumption exist in every one who is suffering from a cold or throat affection. But it is more deadly than any other type of throat or chest disease, inasmuch as *tubercles*, soreness and habitual cough, with frothy mucus and glassy eyes, are apparent. Patient grows lean with dejection of spirits and oppression at the chest. This disease, however, with all its horrible results, can be cured if taken in time. It has been frequently cured even after the *left or smaller lung* was completely eaten away. Dr. Parrish, of Philadelphia, a *thin-breasted* and naturally consumptive man, was thus cured, and lived nearly thirty years with only one lung, as was shown after death from examination of the part.

For Private Diseases, the reader is referred to another part of this book, where, I trust, I have done that most of all important subjects, **FULL JUSTICE**.

Pleurisy.—The patient experiences violent pricking pain about the short ribs, shoulder-bone and forepart of the breast. The pulse is strong. The disease is dangerous, and requires speedy treatment.

Diseases of the Heart.—There is simple inflammation, chronic enlargement, and inflammation of the heart, sub-acute, &c. The symptoms are pain in the region of the heart, suffocation, weight, violent palpitation, motion of the heart, difficulty of breathing, breathing by starts. Pulse frequent and bounding. Countenance pale. Appearance haggard, death often resulting. But if an early application is made, I can cure it readily and permanently.

Inflammation of the Diaphragm.—Violent pain, deep-seated under the short ribs, extending to the back; breathing quick, faint and hard; pulse very low, but hard and frequent.

Inflammation of the Stomach.—Fits, cold extremities, pulse hard and quick. Great thirst, burning heat, pain and swelling, hard to breathe or to swallow, with great loss of strength and general prostration.

Liver Complaint—Inflammation and other Diseases of the Liver.—Pain in the right side, extending up to the shoulders, sometimes, indeed, extending over to the heart; dry, short and frequent cough, cannot lay well on the left side, pain in breathing; vomiting of bilious matter; coated tongue; urine deep saffron color; costiveness, thirst and frequent pulse; skin and eyes become of a deep yellow. It is a fearful disease, but, reader, you know it from the above. Every one's liver is affected more or less through life. But the above bad form of it must have speedy treatment, or death is the result.

Inflammation of the Spleen.—Fever, tension, tumor and pain in the left side, heat, thirst and shivering; patient's extremities grow cold and clammy when in a draught of air.

Inflammation of the Intestines or Bowels.—This very dangerous disease is accompanied with acute pain in the bowels, pain shooting around the *navel*; tension of the belly, costiveness, vomiting, bilious or dark and fetid; urine highly colored, pulse hard, quick and contracted, much thirst, great loss of strength; belching up wind, and in very bad cases, actually discharging excrements at the mouth, the intestines becoming *inverted*, from the fact of there being no downward passage. I have discovered a pill which regulates the bowels (no matter how they are affected) to one natural motion a day. This pill neither scourges nor purges. It will cure any complaint of the bowels ever named, and will keep them perfectly healthy. \$2 for a box containing 75 pills or doses.

Inflammation and Disease of the Peritoneum.—This membrane envelopes all the organs that are contained in the abdomen or cavity of the belly; it sustains them from injury, &c. The diseases of it are much like those of the intestines.

Disease and Irritation of the Kidneys.—Dull pain just across and above the hips; drawing up and pain of the testicles, pain in small of the back, urine red and highly colored, small in quantity, thighs feel dead and benumbed, much debility, occasional vomitings, &c.

Inflammation and other Diseases of the Womb.—Falling of the womb is well known from its downward tendency to the *uterus*, with great pain and suffering; its effects cannot be mistaken. There are several diseases of the womb, as fleshy enlargement, whites, neuralgia of the womb, irritation of the womb, &c. The symptoms of all these diseases are very painful by pressure; loss of strength, change of

countenance, increased heat of the whole body, great nausea, thirst, vomiting; pulse weak, but frequent and hard; generally costive. These diseases of the womb require speedy treatment, but there are so many symptoms accompanying the disease in different organizations, that I require patients to give me a full description. In this event, a *sure, speedy* and *permanent* cure surely awaits them.

Inflammation of the Bladder.—An acute and burning pain, constant desire to make water, uneasiness, frequent and hard pulse, sickness, vomiting, &c. It is very allieting.

Diabetes.—This is a disease very prevalent; the patient is continually *wetting* himself. It is inability to retain the urine, wetting bed, &c. Its symptoms are well known. It proceeds from weakness of the *genital system*. I do believe that I am the only man in this country who can cure it.

Stone in the Bladder, or Gravel.—Pain in the stomach, fever, heat of the belly, pain in passing urine, dissatisfaction with self and disgust of life, soreness of urethra, &c.

Stricture.—This is when from sexual abuse and other causes, the *urethra* or passage from the end of the *penis* to the neck of the bladder becomes in part closed up, as to stop the passage of water; the pain is intense, the suffering great, the old treatment of the Allopathists terrible: but I can cure it in a short time, and by *easy* and *gentle* means.

Inflammatory Rheumatism, and Rheumatism in general.—This terrible disease usually commences with weariness and shivering, followed by heat, anxiety, restlessness, thirst, and a full, hard, quick pulse, and often with symptoms of inflammatory fever.

Pain is felt in most of the large joints, and often swelling of the parts affected, tender to the touch; the parts are weak and rigid, in some instances puffed up; sometimes pain is exhibited in the head, knees, loins, shoulders, wrists, ankles and other parts of the structure. The most alarming and fatal symptoms often follow a recession of rheumatism. It moves to the HEART, BOWELS, STOMACH and DIAPHRAGM, and other parts. When the heart is seized by it, then God have pity upon the poor patient, for this is true distress, true misery and suffering. Often rheumatism has a tendency to the brain, with heaviness, pain in the head, dislike of light, sight, &c., wild and anxious expression of features, delirium, &c. The bladder is sometimes attacked by the disease; then we have a retention of urine, pain, &c. It often reaches the lungs, producing inflammation; sometimes it extends to the *uterus*, womb, spine, &c. Drs. Hun, Bache, Staats, Armsby, Vanderpoel, and others tell us that rheumatism comes from *morbid humors* in the system. But they forget to tell us *WHAT*, for the most part, *causes those humors*. But I tell them that it is MERCURY and other deadly and destructive compounds, such as themselves and all of the *Old School* of doctors *use every day of their lives, and for ALMOST every thing*; that is the cause of those *morbid humors*. But I can send remedies that will quickly cure rheumatism in all of its forms—no blood letting, no blisters, no sufferings under my treatment. Let me hear from such as labor under this disease.

If you have mercury in your system, I can remove it. And if you have *ever* taken it, it is in your system. I can send you substances by mail that you

will put in your baths. A few baths of this kind will draw every particle of mercury from your body. Send me \$5. it is all I ask for one package of my *Nullifier of Mercury*.

Gout.—Belching of wind, nausea, dejection of mind, pains in the limbs, cold feeling, as if water or wind was passing down the thighs, costive, urine of a pale color, flatulency of stomach and bowels, febrile symptoms, &c., in the heart. It produces faintings and palpitations in the lungs, *asthma*. In the head, *apoplexy* and *palsy*.

Eruptions, Small Pox, Itches, Blotches, Cutaneous Diseases, &c.—All cutaneous or surface diseases are caused from impurities in the blood. Sores and eruptions on the surface are nothing but nature trying to right herself. But small pox also affects the surface, yet is it a far more fearful malady than any of the above; it comes upon us with languor and drowsiness, often with *fits*, eruptions appear in small red spots, then into pimples, they then swell and increase in size to sores. When this disease assumes a bad form it is likely to lay the foundation for consumption and other chronic affections. It is a fearful malady, and has destroyed millions of the human race. Like war, famine and mercury, it is to be dreaded, feared and avoided, if possible. Chicken, swine pox, measles, &c., are, in essential respects, like the above, but much less dangerous.

Dropsy of the Brain, Dropsy in General.—Dropsy is a collection of water either between the membranes of the brain or in the ventricles. It is both inward and outward as to the ventricles. When of a chronic or of a seated nature, it causes great quantities of water to accumulate, and sometimes great

swelling of the head. In some cases causing an absorption of the brain. It produces pain, stupor, dilation of the pupils, slow pulse, convulsions, nausea and vomiting. Dropsy of the head is more confined to children, and is often constitutional, running through some families for generations. Womb, chest, abdomen and belly. Dropsy of the body is an accumulation of waters, accompanied with great pain and depression. Dropsy is a bad disease, and cannot be cured by tapping, drugging, &c. I have one of the finest and surest specifics ever discovered for dropsy of all phases. I pledge my life that this specific will cure the worst case of dropsy ever known, no matter where the disease may be located. I will send it anywhere for \$3. Try it if you are afflicted, and send it to any sufferer you may hear of. **IT WILL CURE SURELY.**

White Swelling.—This disease is usually confined to a swelling of the joints of the knees. The only cure known to the butchers, i. e., the surgeons, is to cut off the limb. They have maimed and mangled thousands of people in this way, not that this disease cannot be cured in an easier, quicker, and better way. I can easily and quickly cure any ordinary case of white swelling by steaming, fermentation, &c.

Mental Derangements, Insanity, &c.—The patient often acts like one who is drunk or greatly depressed. He sings, whoops, hallows, walks with rapidity, whistles, eyes fixed and vacant. In some cases sleeps none for weeks, voice deep and hollow, fits, anger, melancholy, raving, cursing, &c. Sometimes pleasant, good-humored, &c., with fits of joyous and immoderate laughter. The Old School cup, bleed, blister, use ice, and give medicines for the cure of

insanity. But they were never known to clearly and permanently cure any one. I cure such cases in a few weeks without any medicines. Insanity is a disease of the mind, in the primary state, and *not* of the body.

Apoplexy.—Dull pain in the head, weakness, giddiness, faltering of the tongue, loss of memory, dimness of sight, heat of head, flushed face, falling down, vomiting, foams at the mouth, fits, &c. Death is often the result. Early and good treatment and nursing will save.

Swooning and Fainting.—Pulse beats weakly, face has a corpse-like appearance, troubled about the heart, vital powers feeble, &c.

Delirium Tremens, Hysterics, &c., are accompanied with fits, sickness at the heart, palpitations, ravings, weakness, &c.

Palsy.—It comes with a sudden loss of motion and sensibility, convulsive twitches, speech indistinct, numbness of parts of the body.

Summer or Bowel Complaints, &c.—Caused by too much heat, crowded places, teething, green fruit, &c., which causes the blood to retreat from the surface to the interior parts, and deranges the liver and mucous membrane of the intestines. We have in these diseases, fever, diarrhoea, with nausea, retching, vomiting, &c. The stools are bilious, slimy, whitish, frothy, skin shrivelled and dry, patient seems to be wasting away, as indeed he really is. This disease can be cured in a few days by the use of brier root tea, which costs nothing.

Sick Stomach.—It is a simple thing, and I might as well tell the people how to cure it. By carbonate of

potash, one drachm; mint water, eight ounces—mix. Table spoonfull every hour till cured.

Indigestion or Dyspepsia.—This disease is the cause of costiveness, liver complaint, flatulency, morbid appetite, pain in the side, &c. Patient is oppressed after eating, fullness about the top of the chest, pains and uneasy feeling of the stomach, pulse quick. I will send medicine by mail to cure it permanently and quickly for three dollars. The way to cure it is, of course, to obviate the several exciting causes of it. To expel from the stomach the several offensive agents; to obviate costiveness; to improve the tone and energy of the stomach.

Convulsions and Fits are well known. There is great debility and an unnatural appearance of the eyes. The patient is suddenly seized with spasmodic affection of the face and body, twitching of the tendons or muscles, teeth clinched, eyes contracted, saliva issuing from the mouth, &c.—*Cramp* is not wholly like it, but similar in some respects to it. Send to me for a sure remedy for fits, and fever and ague. Price \$5.

Immoderate Flow of the Menses.—Headache, giddiness, shortness of breath, pain in the back and loins, thirst, general heat, pulse frequent, strong and hard; pale visage and general debility, loss of appetite and pains in the back, feet swell in some cases near night. I can cure it in a few days without medicines.

Abortion is an expulsion of the *fetus* before the fifth or seventh month. It is accompanied with pains in the lower part of the back, loins and abdomen, with evacuation of water, faintings, palpitations. &c. Abortion is caused by blows, falls, extra exertion,

fatigue, sudden frights, violent emotions, sexual indulgence, &c. Abortions that occur near the turn of life are more dangerous than in young women. The "turn of life" is a critical period for the sex at all times.

Nightmare.—Usually causes unpleasant and even frightful dreams. Patient feels dull, languid and depressed about the chest. It is a disease with many, and a bad one.

Enlargement of the Heart.—Pain and tightness, or stricture in the chest. Pain in the heart. Shortness of the breath. Pale, haggard appearance, liable to die at a moment's warning. Every move occasions distress.

Scurvy.—Scaly eruptions all over the body; cracking of the joints and trouble and pain when walking. There is in the worst stages decay of the teeth, discharge of blood from every part of the patient's body and lastly mortification of the bowels, dysentery, fits, palsy, dropsy, emaciation, wasting away of the body, &c.

Salivation.—I have to say to those who labor under the effects of mercury and salivation, that I can send them a package of substances by mail, and with full instructions that will take every particle of those metallic poisons out of their system and cure them permanently.

Worms.—Paleness and flushing of the face; irritation and itching of the nose; grinding the teeth; sour breath; great thirst and swelled bowels, cholic and pains, cough, pain in the side, unequal pulse, palpitations of the heart, fits, &c.

Headache, Cold in the Head, &c.—Numb, dry, heavy feeling, pain and fever; the particulars are well un

derstood. I have a remedy at \$3 a package, and which I send by mail. It is a most delightful remedy, and is taken as snuff is, or by simply smelling.

Mortification.—Generally acute and constant pain, anxiety and delirium, brown spots about the parts affected, swelling; in bad cases much loss of strength, when death often ensues. Amputations are often resorted to, to save the patient, but the reform practitioners have seldom cause to resort to it. Mortification is often produced by bruises, sprains, choked blood vessels and pressure.

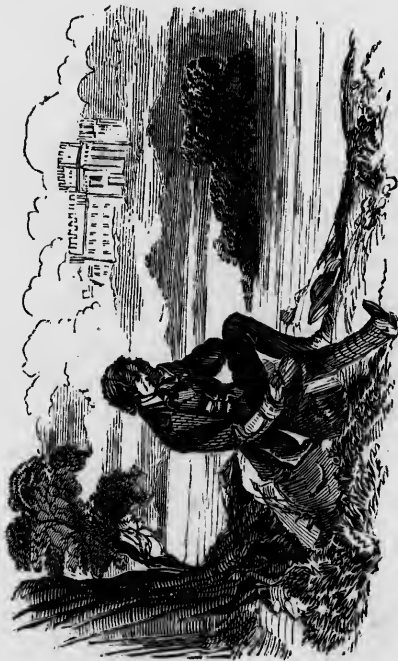
Wounds.—Lacerations, contusions, falls, accidents. All these and in many more ways are wounds produced, as gun shot wounds. Pain and loss of blood with fever, loss of strength, &c., are active symptoms, and often indicate the degree and extent of the wound. There are wounds of the tendons, joints, head, poisoned wounds, as of the snake, serpent, lizard, and scorpion, which usually give a strong, full and agitated pulse, with swelling of the whole body, bloody sweats, faintings, chattering, groans and pain of the sufferer indicate that his last hour in this life is near at hand. Wounds should be washed with a decoction of common plantain. It may also be drunk. It is almost a sure cure for all poisoned wounds. There is an authenticated account of a fight between a toad and a snake, and whenever the toad was bit he would run off and eat of the plantain, afterwards returning to renew the contest. The witness of the scene after a time, pulled up the plantain, and when the toad was deprived of it, its death immediately followed. Slippery Elm bark and Sweet Oil are also good applied outwardly as a poultice. Salt is good to stop a wound from bleeding. Concussion

of the brain, fracture of the skull, &c., generally require the assistance of some enlightened surgeon. A large proportion of fractures require surgical aid; usually dislocations may be remedied by most any one, who has a little knowledge of Physiology. Hence the necessity of this grand science being taught in all of our public schools, academies, &c.

Cancer.—This fearful malady is indicated by a hard tumor, knotty and uneven to the touch; acute pains are felt throughout the parts affected. A Cancer is doubtless an ulcer of the most unfavorable kind. When the Cancer breaks through the skin, as it soon does, it has ragged and painful edges, which rapidly spread, throwing out matter of a *fetid* smell; the disease is generally confined to the face, *uterus*, lips, eyes, breasts, &c. It can easily be cured under my treatment without pain. I even take the finest roots and fibres out, and this is the only way that a Cancer can be cured. You cannot kill a weed by cutting it off nor can you kill a Cancer by cutting it out or off, for you cannot by the knife reach the deep seated roots. Hence a little time after the surgeon cuts them out and pronounces them cured, they *always*—I say **ALWAYS**, and the surgeons know it—grow just as fast and in fact worse than ever again. I can send Vegetable remedies that will cure Cancers in two weeks to three months, according to their nature and extent, price \$9 to 12.

St. Anthony's Dance.—Swelling and redness of the affected parts, irritation, stinging, itching, and smarting sensation with inflamed surface.

Lock Jaw.—Muscles of the lower jaw contracted and hard, at length patient cannot open the mouth; violent spasms.



THE VICTIM OF SELF-ABUSE. See page 94.

King's Evil, or Scrofula.—This disease is undoubtedly derived from the use of hogs as food. The disease consist of hard tumors in different parts of the system, neck, ears, chin, nose, cheeks, &c. It is a most fearful disease, and is probably hereditary. By a simple but most powerful herbal process—a course of vegetable preparations—I remove every vestige of King's Evil and kindred diseases. I am compelled to charge \$12 for the course; but to those who, are willing, yet too poor to pay that price, and I am convinced that such is the case, I will send it for \$9.

Piles.—Piles are produced from sedentary habits, morbid condition of the liver, costiveness, pregnancy, aloes, &c. Sometimes there is a discharge of blood as in bleeding piles; it often extends to a fatal hæmorrhage. The blind or inward Piles is very distressing, and has every appearance and feeling of an inward sore, which it really is, and of the worst kind. Reader, if you are troubled with the Piles let me hear from you. I will soon effect a permanent cure for you. The bowels must always be kept loose, but aloes must be avoided, as they only irritate and inflame.

Diseases of the Eyes.—Sharp pain, great heat and redness, inflammation, little ulcers are often found upon the *cornea*, then white specks sometimes appear which exclude the light. I can always cure this disease quickly.

Rupture.—Rupture or Hernia is the crowding out of any part from its natural place or cavity; it mostly occurs in the groin, and proceeds from the abdomen. The *intestines* and *cone* sometimes both descend or come down from the abdomen. It is upon the whole, a bad and troublesome private disease, which one

cannot long have without it becoming known. Hence the need for an early cure, and whoever has it and will write to me the particulars, (enclosing \$5) I will by return of mail send them a speedy, certain and lasting remedy.

Felons.—Commence with pricking, throbbing, swelling and inflammation. They affect both the bones and the sinews, if not attended to in time may prove fatal; mostly affect the thumbs, hands, fingers and toes. The favorite mode of treating it by the Allopathists is the knife. But we physicians who practice and teach the Reform, or *Herbal* system of medicine, have an easier and better way of curing Felons, viz: To steam the parts affected over a decoction of herbs, such as *catnip*, *sage*, *wormwood*, *hoarhound*, *timothy*, *tansy* and *hops*—an ounce of each boiled till the strength is drawn out.

Salt Rheum.—This is an irritable and inveterate eruption on the surface of the body, hands, legs, &c. Scabs appear, and when they are rubbed off, others appear again worse than the first. It is attended with itching, swelling and inflammation. The patient is compelled to *scratch* till he becomes stiff and sore. It is undoubtedly occasioned from morbid humors floating through the blood. Whoever may have it, and will let me know, I will soon cure it permanently for them.

Chilblains.—Chilblains are accompanied with, and are painful inflammatory swellings, of a *leadен color*, to which the toes, fingers and heels are exposed. Severe itching and irritation also attends chilblains. Cured by me for \$3.

Tumors, or *Wens*, are soft and pulpy, not very painful, but grow greatly, and are troublesome. There are several species of them.

Tic Dolozeaux comes on as with pains affecting the nerves of the face. It affects the cheeks, nose, ears, eyes, palate and teeth, with twitching of the muscles. The most excruciating agony is oftentimes the result. It causes swelling, inflammation and general debility of the whole nervous system.

Deafness.—Its symptoms are well known. I can cure it quickly in all cases where the drum of the ear is not too badly affected. I have never yet seen a case that I could not either cure or greatly help. I use the sap of a certain tree, instead of oils, soap suds, &c.

Ague, or Pain in the Face or Jaws, is cured by being steamed over bitter herbs. The patient suffers greatly from this complaint. Use a ley poultice.

Corns, Warts, &c., with their symptoms, are well known. I can cure the worst of them in a few days, also *frosted limbs*, but not in a few days—it takes longer. Also, *scald heads, rickets and ringworms*.

Diseases of the Spine are followed by great pain or pressure. Must be cured in time, or unpleasant results follow.

Scalds, Burns, &c.—Apply a poultice of elm bark and milk. Spread it on muslin and rub the poultice over with olive or sweet oil. Do not let the poultice get too dry; renew it as occasion may require. Flour thickly sprinkled over the burn is also good and simple.

Poison.—When it is suspected that poisons have been taken from any cause, give the patient, as soon as you can, large quantities of fresh milk, also lamp oil and repeat till vomiting commences. It will generally produce a cure.

Cholera.—Cholera commences with griping pains

in the stomach, cramp, vomiting, &c. Let the patient, as soon as he sees and feels these symptoms, make some rather weak ley from hard wood ashes, and drink freely till he feels the symptoms subside. Or if this is not handy, take a piece of gum camphor, the size of a pln's head, every three minutes until convalescence is demonstrated. Spirits of camphor will do, but the gum is the best.

Infantile Diseases.—All ordinary diseases of children, such as gripes, purging, acidity of stomach, nausea, convulsions, canker, thrush, rash, hives, &c., &c., need but ordinary care and attention, and the right sort of remedies, to be speedily obviated. I have made up a **FAMILY COURSE**, which contains everything necessary to cure any of the complaints to which little children are subject. The course will last a year in a large family. Price \$9 to \$12. Do not murder your babies by giving them old school poisonous and murderous pills, potions and (mercurial) powders. I may as well say here, and in this connection, that I must enjoin upon all persons who use my medicines, the necessity of indulging in fresh, pure air, and plenty of exercise. Both are imperatively required. Added to this is another observance which must be carefully followed. I mean a reasonable regulation of diet. Do not misunderstand me. I do not give that with which any kind of *wholesome* food conflicts. I only ask you to abstain from that which is not good at any time. Live upon generous viands, but use them temperately. Intoxicating drinks are at no time beneficial, save for the aged, and they should use all distillation sparingly.

Here will I give, also, an inkling of

THE MEDICINES I USE.

These are a few of them—a very few of them. They will give you an idea—a clear and correct one—of the character of any practice. For swellings and sprains I use red alder; for the piles, witch hazel; for a tonic, angelica leaves; for deafness a curious preparation of the sap of the white oak; for a pleasant substitute for ordinary stimulants cayenne pepper and ground ginger; for nutriment for the weakly a superb and exclusive preparation of arrow root; for poisonous bites, as of snakes, spiders, &c., white ash bark; for bleeding of the lungs, bitter ash; for heart afflictions, asparagus root; for those of the kidneys and bladder, parsley; for general debility, balm of gilead; for jaundice, balmony; for diabetes, Jacob's ladder; for chronic head aches, colds, fevers and hysteria, garden basil; for diarrhoea, cholera infantum and dysentery, blackberry root; for rheumatism and asthma, bitterwort; for worms and diseases of lungs, chest and liver, bloodroot, which must be used cautiously; for eruptions of skin, chaps, &c., mullen; for warts and corns, oil of butternut; for flatulency and colics, calamus; for certain obstructions, burdock root; for a narcotic (harmless) I use henbane; for pleurisy, &c., ginseng; for the gravel, horse balm root; for ulcers, and sores, horse-fly root; for bleedings, wounds, &c., ice plant; for an emetic, lobelia, or Indian tobacco; for strictures, root of the gooseberry bush; for consumption, Irish moss; for epilepsy and spasms, lime tree flowers; for peculiar scrofulous sores, yellow pond lily; for gout in the stomach, life of man; for a variety of ailments, ground lily; for

hepatic affections, wild lettuce; for melancholy, languor and kindred troubles, life root; for all venereal, scorbutic and liver complaints, May apple; for a substitute for that curse of the horrid mercury, mandrake; for bilious illness, mountain ash oak; for convulsions in children, and for falling sickness, pie plant root; for intermittent fevers, pomegranate; for salt rheum, plaintain leaves; for various degrees of costiveness, all tea rhubarbs; for all sorts of poultices, slippery elm. None of these can poison, prostrate, enfeeble, distort, deform, excoriate, scarify, or ruin. They are as powerless to do injury as they are potent to do good. God works through them. They are His remedies, not mine!

PART VI.

DESULTORY ITEMS.*How to Arrive at Proofs of Adultery, &c.*

It is as well, in order that you may understand this book in its general scope and bearing, that you make yourself familiar with the following items of information. They will always prove useful:

Period of Child-bearing.—Women may be ten, eleven, and even twelve months in a certain condition, the ignorance whereof, causes much domestic trouble, and has occasionally been the means of divorces. On the contrary, full grown children may be born in the seventh month after conception, and some say in the sixth, or even less, but I doubt them. At least, out of all my experience, I never had personal knowledge of a case of the sort but one, and then I had my suspicions, grounded on various circumstances, apart from the main one, which were rather unfavorable to the lady's character. The law which rarely, if ever, suffers itself to be guided by exceptions, holds it a proof of illegitimacy, if the period of child birth is delayed until the tenth month after the husband and wife have lived together.

Obstructions.—Should any unexpected barriers be discovered to the consummation of the rights of marriage, a physician should be consulted without delay. A false modesty in such cases, may be productive of the most serious consequences. The Duchess de Berri, is a case in point. After being married about

six weeks, she was on the eve of separating from her husband, when one of the ladies of the court learned the cause, and prevailed on her to consult a member of the faculty, who soon set all to rights. However, both the duke and duchess had suffered much through their delay or ignorance.

The Fruitful Months.—It is estimated that the healthiest children are born in February, March, April, and May. Consequently, May, June, July, and August, must be the months most auspicious for conception. This is merely the popular opinion, but Dubois, La Bache, and a skillful writer in *Le Temps* assert that their experience corroborates it.

Twins.—A female may have twins, the offspring of different fathers. Thus, a woman in North America, being delivered the same day of a black and white infant, acknowledged that nine months before, she had been on the same day with her husband, and a negro slave. In births where one child precedes the other, for one or two months, it is fair to suspect adultery; and, indeed, the infants themselves mostly give evidence of a different male parentage.

Red Haired Women.—Fair haired ladies claim to make the most affectionate wives; but he who marries a red haired woman would do well not to be remiss in his attentions, for they woo warmly, and expect to be warmly wooed. A French woman with red hair is a rare occurrence; but wherever there is one, love has a decided votary.

Marriage and Poetry.—Marriage blunts the imagination. A married writer of fiction must hold Hy-men in a check, or weary his readers; and poetry is almost irreconcilable with the state of wedlock. Schiller observes, that one cannot woo his wife and

the muses; and there is, no doubt, much philosophy in the assumption. Thus it would seem that poetry is the escape of love when not otherwise directed.

Ideas of Beauty.—Men of poetical or sanguine temperament prefer the beauty of the face. Those of stronger animal propensities, the beauty of form. The latter makes the most attentive husbands, as they are most content with the realities of life.

Habitual Miscarriages.—The force of habit is such in women, that when a female once miscarries, she will be always liable to miscarry when the *same stage of pregnancy occurs*. The knowledge of this fact may produce the care which will prevent such a result.

The Hymen.—The existence of the hymen in woman is no certain evidence of virginity—neither is its absence of defloration. Young females may be deprived of it by illness; and it has been found in ladies at the time of delivery. However, these are the exceptions, and very rare ones. As a general rule, the hymen indicates the maiden; and vice versa; so that a man missing it on marriage, may have good grounds for suspecting his wife's chastity, unless she can otherwise explain the cause of its absence.

Nutritive Tubes.—Every animal, from man to the polypi, that clings to the rock, has a nutritive tube open at the extremities! Hence, the sponge, (if an animal,) being differently constructed, may be considered of a lower order than the polypi.

Coquetry.—Beware how you marry a confirmed coquet; for her manners are not so much the result of affectation as the actual changes of her mind; and her phrenological developments will show that constancy is not in her nature. Baillie had no doubt, good grounds for saying that a confirmed coquet would

rather have any man than her husband, after the first six months of marriage. A little well-directed coquetry, however, is the spice of courtship.

Living Bodies.—All living bodies spring from a germ which was part of another being. This rule holds good throughout the vegetable and animal kingdom.

Violation.—Conception cannot take place under feelings of horror or disgust. Hence, no woman ever became pregnant from a rape committed on her against her inclination.

For and Against.—Consumption in either sex has been corrected by marriage. The chances, however, are in favor of females; for it has been known to bring the decay of men to a hastier climax.

Cure for Epilepsy.—Marriage is the only certain cure for uterine epilepsy.

Matrimonial Regret.—Men are liable to regret their marriage on the morning after its consummation, and to sigh for the freedom they have lost. But this is only an evanescent feeling, partially attributable to the fact, that, at the commencement, the realities of love are usually found to be unequal to the anticipations. A week corrects this uneasiness, and contentment mostly occurs before the end of the honeymoon.

Effects of Bad Temper.—Constant bad temper in a wife will wear away the affections of the most devoted husband; and they can never be renewed! A man of lymphatic temperament, whose nature is difficult of excitement, is alone proof to the ceaseless bickerings of an irritable woman.

Use of Cleanliness.—Cleanliness in youth is a corrective of puberty. So are meagre diet, light clothing and hard beds.

Difference in the Sexes.—There is a striking analogy between the organs of generation in the sexes, the chief difference being that they are nearly external in man, and all internal in woman.

The Eyes.—Soft, languid eyes are an evidence of voluptuous, or, at least, of amorous dispositions. In women, they assist beauty, and may be the effect of a gentle and affectionate heart, under the influence of a virtuous desire; but, in men, they are effeminate, and, if united with a protruding mouth and heavy lips, denote a libidinous disposition, and a want of manly fidelity.

Color of the Skin.—The complexion of the skin depends on that of the rete mucosum, a glutinous substance that lies between the under and outward skin. In blacks, this membrane contains an inky fluid, which is ascribed to carbon and the increase of bilious secretions in hot climates.

Puberty.—At the time of puberty, the blood of both sexes tends towards the parts subservient to reproduction, which causes these organs to awake from their torpor and to expand.

The Hair.—A profusion of hair is a sign of an amorous disposition, as is also a rough, husky voice. When a man is castrated, he loses his beard, and his voice grows feminine. He is also liable to periodical hemorrhages, like the other sex. Likewise, he becomes artful, depraved and foolish.

Resemblances.—Children should resemble both parents, or there may be a fair doubt of their legitimacy. However, notwithstanding the theories of Straus, Guillelt and Walker, the rule is not imperative; for I and others have seen infants who, in face or form, bore not the slightest similitude to their fe-

male parents, which must be taken as proof positive in the premises. Still, this so rarely occurs as to be only the exception to the rule.

Signs of Pregnancy.—To an experienced observer, a woman's eye betrays her condition, when she is in a certain way before her form gives any manifestations of the fact. The symptoms may be partially concealed by the use of snuff, which corrects the glassiness of the optics consequent on the earlier stages of pregnancy.

Total Abstemiousness.—It has been frequently maintained that total abstemiousness, from sexual indulgences, would invigorate the mind and exalt the genius. Facts, however, prove otherwise; for persons sworn to chastity grow weak in intellect; while eunuchs become foolish. Nevertheless, a man who wishes to distinguish himself must not give loose to his sexual passions, for excess of indulgence greatly impairs the faculties of the mind. Still, it is better to give way to nature, no matter how rashly, if diseases are avoided, than to resist her altogether. The former only injures; the latter destroys. It was the belief with a certain school of alchymists, that he only who was perfectly chaste, could discover the philosopher's stone. A perfect man, capable of being so, is as rare a thing as the philosopher's stone itself, and could he possibly obtain the objects of his desires, it is more than probable he would find the stone a dear bargain at the price he paid for it.

Excesses.—Beware of youthful excesses, for sooner or later they have to be paid for. A great English philosopher truly says, "The debaucheries of youth are so many conspiracies against old age."

On Climate.—Married persons desirous of off-

spring, and who have been disappointed therein, should, if they seek a change of climate, choose one colder than that which they have been used to. It need scarcely be remarked, that races inhabiting moderately cold climates are more fruitful than those who dwell in hot climates. There should be but little hope of becoming parents in persons who cannot accomplish their desire by the aid of warm stimulants, in a cool and bracing climate.

Causes of Laborious Menstruation.—One of the most active causes of laborious or obstructed menstruation is disappointment in love, and a transfer of the affections would work a cure without any other remedy.

Superfluous Menstruation.—Emetics of ipecacuanha and cold sea-bathing are the best remedies for this complaint. Either may do — combined, they can hardly fail of being effective.

On Puberty.—The age of puberty is not, by a universal rule, earliest in warm climates. In the inhospitable latitudes of Siberia, for instance, the women of the Mongolian race, feel its influence in their twelfth year, and a contemporary writer says that they are marriageable at that age; but this is preposterous; they are no more fit to encounter the duties of married life than a precocious boy, who may say smart things in the drawing-room, is qualified to undertake the multifarious and practical duties of manhood. The same may be said of the Esquimaux women, the women of Lapland, and, indeed, of the inhabitants generally of the polar regions, which is attributed by some authors to the smallness of their stature and their fish diet. But this argument is easily set aside, for the same precocity exists throughout all the va-

rieties of the Mongolian race—whether they reside in warm or cold climates, are short and tall, or live on fish, vegetable or animal diet. What then is the cause of this early precocity? I am unable to answer. But from the excessive development of the vital system of the north-eastern people, and their peculiarly voracious appetites, I am inclined to think that it lies in the admitted fact of their being the least intellectual, and consequently, most animal of the human family.

A writer of some note, though visionary in many speculations, says—"In taking a general view of the period of puberty, it appears that, in Europe, women reach it later in the north than in the south. In some elevated northern regions, it does not occur until after twenty years of age. In England, it occurs from fourteen to sixteen in girls, and from sixteen to eighteen in boys. In most parts of France, puberty in woman commences usually at fourteen years of age, and in the southern departments and great towns, at thirteen. In Italy it takes place at twelve. This is also the case very generally with the Spanish women, and in Cadiz they very often marry at that age. In Persia, according to Chardin, it occurs at nine or ten. Nearly the same is the case in Arabia, Barbary, Egypt, Abyssinia, Senegal, and various parts of Africa. Thus, puberty in women commences generally in tropical climates from nine to ten." But still, no matter how early it may commence, or in what climate, the desires it creates cannot be gratified without injury to the health, until all the other parts of the system have a corresponding development.

Period of Gestation.—It is impossible that a mature

child can be born before the seventh month after conception. The maturity, however, should be amply proved before a child born within the seventh month should be considered legitimate. And this cannot be ascertained by the weight, for some healthy children weigh but eight, while others weigh eighteen pounds when they come into the world.

Suckling.—A feeble woman should not suckle her infant, or it will partake of her own debilitation. Lowness of spirits, passion, &c.; have corresponding effects on the milk, and consequently must make it innutritious.

Exercises.—Too much rest during pregnancy is injurious to both mother and child. Hence, ladies so circumscribed should be as active as at other times, and take as much moderate exercise in the open air as they can.

Strengthening Milk.—Porter milk is the strongest that a child can be suckled on; but it is apt to make them sleepy and peevish on being disturbed. The nurse will also be advantaged by a moderate allowance of bottled porter.

The Best Nurse.—Hartsoeker contended that a child would thrive better on his mother's milk than that of a stranger. Natural, however, as this may seem, I cannot say that it is borne out by facts.

Diet.—Milk diet, though it enriches the blood, moderates the desires. It might be advantageously adopted by married persons of warm dispositions, who cannot have offspring; and which is the usual result, in such cases of intensity of enjoyment; violent love is but rarely fruitful love.

Consummation.—Man is the active and woman the passive agent in the consummation of marriage, the

latter is supposed to enter more fully into the intensity of its enjoyment. This, however, is an hypothesis which can never be clearly demonstrated.

A "SMALL" PART.

MEDICINAL ABUSES.

Let me show you a Daguerreotype of a hand and foot, covered with eruptions. These eruptions were produced by Mereury. The disease for which that *harmless* and *pleasant* mineral was taken, was



nothing but Gonorrhœa. The destructiveness of this mineral is manifested in a thousand shapes. The diseases it produces are as numerous as the leaves on the trees in summer time. If you have ever taken two

doses of Mercury be sure that you will suffer. Now mark the foot I show. It represents a case of Mer-



cury which, had it not been for my timely interposition, would have resulted in *amputation*. The original complaint was Syphilis, or pox. It would not have resulted as it did had the patient been cautious, and applied to the right sort of physician for a cure. These engravings are made from drawings taken from life—from my own patients. I have saved them; I can save and restore you.



PART VII.

**THE "ORGAN" OF LOVE--THE INCIT-
ING CAUSES.**

Read this with Care, and Remember every word, if possible.

There is no study more interesting or *useful* than that of the admirable relation existing between the structure of any of the organs of the human frame, and the natural and healthful actions those organs are destined to perform. These relative connections are so close and immediate that it becomes an absolute duty to familiarize the mind with *the wise* economy of animal nature.

These remarks apply with the greatest amount of force, to those subdivisions of the living system, respecting which it may be truly affirmed, that if the consequences of irregularity be not immediate, they are ultimately as deplorable as their approach has been insidious. If the stomach be filled to repletion, or if some improper irritant be received within its cavity, or if the digestive organs be oppressed with acid crudities, vomiting, or an increased action of the intestinal canal, form the natural and instantaneous relief under the pressure and presence of the unhealthful load. Nature resumes her wonted elasticity of tone; the balance of harmonious action is restored. If the impropriety be not too frequently repeated, the

general health of the system undergoes no material deterioration. The stomach, unlike other organs, cannot be lashed into the gratification of appetite with unnatural readiness; it is endowed with the power of instantly disengaging that, which if retained, would be productive of disease; but the case is widely different if we transfer this reasoning from the nutritive or digestive organs, to the *generative or reproductive system*, for such is the mysterious connection between our mental and purely corporeal and physical nature—such, the readiness with which the organs of the reproductive faculty obey the stimulus of a morbidly sensitive, inflamed, and excited imagination; that under its influence, poor, wearied, jaded Nature, fain willing to recruit her exhausted energies by time and repose, is roused again and again to emission of the *seminal secretion*, which is the most elaborate and valuable fluid of the human frame.

In many instances the form of excess is natural as to the act, and the mischief resulting from its frequency will of course be limited by the capability of its performance. But it may be (which is deplorable, beyond the power of language to depict,) that this excess assumes a horribly unnatural character, and in this instance it is impossible to define the limits of those mental and moral disquietudes, the nature and exquisite acuteness of those sufferings which follow in its train. It is a remarkable fact, that the miserable victims of sensual excess, *more especially those addicted to self pollution* (where the loss is greater and more frequent than in the natural act,) are especially prone to Insanity, or if Reason maintain her tottering throne, it is only that of decrepitude and premature loss of manly power. "*Excess of venery, and the soli-*

tary vice of Onanism; excite MADNESS; they both affect the nervous system remarkably; they both stimulate the heart excessively; they both tend to gorge the brain and spinal cord; and they tend to render the individual MAD." And I know of no individuals whose state is so deplorable as theirs who give themselves up as slaves to unbridled passions. There are also specific forms of local and constitutional disease, resulting from venereal excesses, which must not be omitted in the black catalogue of the consequences of Sensualism. These are the result of infectious contamination, some of them inflicting much suffering, yet restricted to the production of functional disorder; others terminating in such changes of structure, as lay the foundation for years of future agony and shame. Thus the poison of *gonorrhoea, or clap*, ordinarily exciting nothing beyond specific yet temporary inflammation of the lining mucous membrane of the canal leading to the bladder, though attended with exquisite torture, subsides under judicious treatment after the lapse of a short period, and no permanent injury to the generative organs is afterwards perceptible. But in other cases, the inflammatory action being of a severer character, the poison more intense, or the constitutional susceptibilities more acute, we find that thickening of the delicate membrane of the urinary canal, lays the foundation of permanent, and often incurable disorganization, ordinarily denominated *Stricture*. Here we have an absolutely diseased deviation from the natural conformation, essential to the healthy action of the generative organs; retention of urine, (often till the miserable patient has been known to have perished from bursting of the bladder,) the pain connected with the frequent introduction of

the catheter for the evacuation of the cavity; these form only a part of the dreadful penalty appended to the folly of illicit excesses. Inaptitudo for the rational indulgences of the marriage bed; the shame, vexation and suffering inflicted upon a warmly passionate yet virtuous wife; the embarrassment and struggling pain coincident with every attempt to gratify legitimate desires; all are the ultimate consequences of Stricture.

Melancholy has been the fate of modern times, since the venereal poison was first known and propagated, and sad are the sensations, which must naturally arise in the mind of every friend of humanity who considers its nature and progress. This destructive agent acts not merely upon individual life, but it contaminates its very spring, transmitting its horrid influences to generations yet unborn; it embitters life's sweetest enjoyments, separates husband and wife, parents from the affection of their children, and inflicts a stab upon domestic peace, which, however forgivingly the tender look of woman's eye may heal the offensive wound, a scar remains upon memory and affection while life endures. It breaks down the vigor of lusty youth, covering the body with loathsome ulcers, or destroying the bones; and thus defacing the manly beauty "of the human form divine." The sonorous voice exchanges its deep rich tones for a pitiable contemptible nasal twang, thus compelling the miserable victim with every word he indistinctly utters to pronounce his own shame. Such are the revolting features of *Syphilitic disorganization*, its horrible mutilations are shudderingly hateful beyond conception; to crawl upon the face of this fair earth a noisome mass of living rottenness; to

waste into hideous decay, from slowly consuming disease and pain—pain which leaves the mind in full consciousness to brood over past folly; to defile the germ of humanity at the very threshold and onset of its being; to transmit the seeds of disease to innocent, helpless infancy; to hear the feeble husky wail, and look upon the hue, which marks the contamination of the child which hangs at the breast of a fond and virtuous mother—that child which ought to constitute the pride and joy of a father's heart, but to whom his first gift has been a feeble, puny, and diseased organization, the counterpart of his own, the transcript of his own excesses; surely, if there be within, one latent spark of sensibility, that infant cry will harrow inmost feeling, will chase it out, will lash as with a scorpion whip; or feeble though it be, speak in dread whispers to the remorseful soul. Possibly the victim of Sensualism may have been spared the pains of parental agony, no wife may be there to pity and to forgive. Paid mercenaries surround his couch. He has run the round of guilty pleasure, till giddy and weak, he falls upon that couch to die—the wreck of youth, and hope, and life, together blended in one awful desolation.

Who among us is not familiar with the history of some once promising youth, whose noon-tide sun of existence has been thus in tears and death beclouded? To die,—so to sink into the grave, to be remembered only with fearful regret, to forego the affectionate recollection of surviving friends. These form the slight yet faithful outlines of a stern reality; and if the contemplation of the picture deter but one thoughtless youth from the path of folly, how much of human misery may thereby be prevented! It is

salutary to ponder over the *consequences of Sensualism*: her fascinations derive more than half their charm from our ignorance of the hidden sting that in the end will "bite like an adder." Were these results ever present in all their power and permanency; could we strip the gaudy flattering mask from present sensual gratification; surely we should pause, rather than with reckless desperate heedlessness rush upon disease, misery and ruin:—

Dr. Turner, of the city of New York, the eminent chrono-thermalist, says:—"If one of these miserable cases could be depicted from the pulpit, as an illustration of the evil effects of a vicious and intemperate course of life, it would, I think, strike the mind with more terror than all the preaching in the world. The irritable state of the patient leads to the destruction of life; and in this way annually great numbers perish. Undoubtedly the list is considerably augmented from maltreatment and the employment of injudicious remedies."

In the infancy of medical science, the wisest practice was but empirical: and though it must be admitted we are yet advanced little farther than the threshold of those sublime portals which ever stand invitingly open to the laborious lover of truth, yet, it is something to know that the absurd remedies of ancient days are worse than useless; it is beyond conception valuable, to hold the torch of science to the Book of Nature, and to apply our existing amount of knowledge to the elucidation of the causes, and the mitigation and cure of disease. It is well understood that, in reference to syphilitic cases, the majority of deaths arise from mismanagement, improper treatment, or the abuse of active and power-

ful medicinal preparations, by those who, suffering from these diseases, from timidity, fear, or shame, rather venture upon the hazardous experiment of self-cure than consult at once a practitioner who has devoted the energies of a laborious life to their exclusive study. No position appears theoretically so clear and undeniable, yet there is none which some are so unwilling to act upon as this, that division of energy, concentration of attention, necessarily produce the same beneficial results in the practice of the healing art, as is obvious in the various other departments of human effort.

It is worthy of remark, that beyond the more open forms of syphilitic disorganization, which leave their ugly trace most obviously, there is not a single form of amateness that is not branded with its external, yet significant mark of recognition. Let not the intensely prurient, yet seemingly modest victim of *secret pollution*, lay the flattering unction to his soul that from the eye of his fellow mortals he can conceal his unmanly vice. It is written upon his forehead. It is enstamped upon his visage. His sunken countenance, his pale, unmeaning, inexpressive face, his lustreless eye, his attenuated frame, his quick abashed retreat from the gaze of virtuous woman, all proclaim the enfeebled votary of solitary vice; a worse than "monk obscene." Here, then, is one form of the fulfilment of that prediction,—"*There is nothing done in secret that shall not be revealed,*" neither "*hid*" even from men, "*that shall not be known.*" How much more intimately to the Omniscient God! It is fabled of the ostrich, that she is so devoid of reasoning intelligence as to hide her head from her pursuers in the nearest thicket, unconscious that her

enormous body is unconcealed. And can a stronger illustration be afforded of the effects of sensualism in darkening the understanding, than is found in the fact, that the victims of solitary vice dare to gratify their depraved propensity, in the admitted gaze of the Omnipresent Eye, while they would redden with shame to be detected in the act by a child, or even the meanest mortal that lives! Horrible perversity of Nature's keenest pleasure!—how stupifying is that infatuation which deliberately, yet secretly poisons the power of manly enjoyment; deprives the lord of this fair world of those temperate gratifications which the great Author of Creation has permitted, nay, positively enjoined and commanded. "Increase and multiply that ye may replenish the earth," is alike the dictate of nature and revelation; the suffering then of the violator of this provision, his living death, is but the first consequence of his criminality.

It is recorded of Archbishop Cranmer, that being brought to the stake in those troublesome times, when religious frenzy and political fury were prodigally reckless of human life, he exclaimed in the torments of the fire, as he thrust his right arm amidst the glowing faggots, "*That unworthy hand!*" With that hand he had signed his recantation, and when the light of truth enables the poor victim of detestable vice to utter against himself a similar apostrophe, the consequences of his folly are all that remain to be overcome. The willing slave of corruption sinks fast into premature wretchedness; as his enjoyments are illusory, so unreal miseries throng his pathway, and strew with thorns his cold and dark and dreary passage to the grave. The deliberate destroyer of his own soul, his end is darkness, remorse, despair.

There are men in whom every source of vital sensation and enjoyment is so exhausted, in whom every germ of activity and happiness is so deadened, that they find nothing so insulpld, so disagreeable and disgustful as life; they have no longer any sympathies in common with their fellow-men; the pitiable slaves of unbridled passion, it is given to them to know and feel their degradation. Existence becomes an oppressive burden. They cannot withstand the wish to "shuffle off this mortal coil." They have found by painful experience, that the immoderate and exclusive pursuit of the gratifications of animal nature tend to the destruction of all capacity, and all legitimate enjoyment. These unfortunate beings are, for the most part, such as by youthful dissipation, *by too early and profuse waste of the seminal fluid*, have exhausted the flagging powers of life, and antedated in the bloom of youth the decrepitude of age. To such I would extend the friendly aid, which, ere madness or incurable impotence preclude the attempt, may yet snatch the poor weak sufferer from a worse than living death. With many, the hour of hopeless self-devotion is still distant. The consequences of criminal indulgence may not now be very apparent, or the nervous ailments besetting the unhappy patient, may be ascribed ignorantly to any but the true causes. However, ill habits rapidly acquire the form of exalted vice; subjecting reason, appetite and passion, under indiscriminate control. To the fearful, I offer the way of escape from the dominion, as well as from the consequences of sensualism.

To him in whom the light of divine reason is not altogether obscured; to the poor, misguided, yet unwilling slave of perverted enjoyment, I offer the

means of restoration of pristine vigor, and the enjoyment of a pleasing home. There are many of our youth of the present day, who, by excessive indulgence and unnatural over-stimulation of those organs, the development of which is peculiar to manhood, have called into active disease the lungs or brain. Predispositions, otherwise so latent as with care to be kept at bay during a long existence, have been nursed by early amativeness into forms of consumptive disease, so accurately resembling true scrofulous phthisis, as to defy (while the cause is undetected) the ordinary modes adopted for the mitigation of its most urgent symptoms.

Among the ordinary causes of disease enumerated by practical physicians, none are so prominently obvious as *excessive evacuations*, whether produced naturally or otherwise; and it is undoubtedly true that, supervening on extraordinary excitement, the weaker organs of a naturally robust or delicate frame, will be the first to feel the loss of nervous or sensorial energy—of that power which, carefully guarded, is our surest protection, in warding off the attacks of disease, and our most powerful ally in resisting its noxious agency when present. Loss of blood, if repeated, even though trivial in quantity, is a sure and readily acknowledged index of corresponding failure of the vital powers; but the daily drain upon the nervous system, from the loss of the most curiously elaborate secretion from the blood, is still more rapidly destructive. The debility produced by this evacuation is greater than any other, inasmuch as important and extensive portions of the brain are concerned in the production of this secretion. The miserable victim of unbridled amativeness sinks into

the grave, harrassed with cough and hectic fever, the cause of death, being mostly ascribed loosely, and with unpardonable negligence, to disease of the lungs and heart; whereas, had a confession of the true state of the case been confidently reposed in the proper quarter, a varying treatment, or the moral and mental management of the unhappy sufferer, might have been attended with widely varying results. It is matter of equal surpriso and regret, that the legitimate guardians of the public health are not sufficiently alive to the prevalency of sensuqlism as the exciting cause of disease.

Unless with a gentleness and address that few can assume or really possess, the secret be extorted from the pining hypochondriacal sufferer, it is hardly probable that, voluntarily, the important disclosure should be made to the usual medical attendant of the family. His silence is doubtlessly often ascribed to ignorance, apathy, or both. The customs of society, the usages of the profession, seemingly forbid such inquiries: the fear, the suspicion, may be false, the consequences resulting from questions conveying unmanly imputations, those may often operate upon the minds of medical men, in leading them to observe absolute silence upon such topics.

The natural and unavertable result of this neglect of one of the most ordinary of the exciting causes of disease is that patients of this class, who are unfortunately placed under the care of the Allopathic **FAMILY PHYSICIAN**, meet on the most part a mode of treatment which is sure death—speedy or lingering, as the case may be. Anomalous cases are of frequent recurrence in persons of both sexes, where languor, lassitude, and general inaptitude for the business or

enjoyments of life, perhaps constant headache or pain in the limbs, irritable cough, irregularity in the action of the heart, or most commonly of all, that long train of hypochondriacal disorder connected with indigestion, form the subject of complaint in the ear of the routine practitioner. Let persons suffering thus, be brought under the ordinary cognizance of medical art, under the eye of one, who has not deemed it compatible with his professional dignity, to devote special attention to the mischievous effects of self abuse; and if his patient complain of head-ache, he will most probably prescribe such depletory remedies as are applicable with propriety only to an overgorged brain.

What must be the consequence, if pain arise not from repletion of vessels from the head, but, as we know it may, *from exhaustion of nervous or sensorial power from sensual excesses*, from the constant irritation and drain upon the secretory apparatus of the generative system? A patient, already excited by undue excitement, is ignorantly subjected to a mode of treatment which is injurious in exact proportion as it is erroneous; the feeble remains of active vitality left him by his pernicious practices, are sure to be overthrown and destroyed "*secundem artem*," by "the usual remedies." Here, then, arises a proof of the importance and necessity of the arrangement, whereby some well-informed members of the medical profession should devote their exclusive attention to the diseases arising from the undue excitement of the generative system, together with those incidental forms of acute disorder, which if neglected terminate in the horribly wasting forms of constitutional disorganization. The hidden entrances of these avenues

to the grave, is often the long-indulged and concealed habit of self-pollution.

Now, whatever may be the amount of individual talent, or however successful the general treatment of a popular practitioner in the ordinary run of cases, death maintains the silence of his sanctuary, or the climate is assigned as the uncongenial harbinger of consumption—the untold secret is preserved inviolable in the cold receptacle of medical errors and stately professional ignorance. His reputation suffers not. What I would urge upon the serious consideration of the public is this, that a person totally unaccustomed to detect and investigate such cases, is absolutely unfit and unlikely to succeed in his first attempt. His hand, his eye, his touch, require to be trained to the well-practised effort. He must possess the communicable tact requisite first to gain, and afterwards to secure, the confidence of his patient. He must be able to sympathise with the deplorable weakness of his nature, form a rational estimate of the power and prevalency of mere animal impulse, and possess that deep acquaintance with the human heart which will enable him to correct with tenderness its perverted wanderings.

Unhappily, there has long existed in this country an aversion among medical practitioners to the selection of this peculiar department of duty; the diseases of women and children, practical midwifery, the operative surgery of the eye, or ear, dentition and the diseases of the teeth, these have formed for many of the most distinguished ornaments of our profession the ready avenue to scientific distinction and personal wealth. The author of these pages is content to have the tide of squeamish fastidiousness. He is conscious,

that in selecting a peculiar department of practice he has been, and is, the instrument of much practical good; that he has not lived in vain. The grateful eye of the returning wanderer, the rosy hue of health on the previously blanched cheek of premature manhood,—these are the trophies of his usefulness; and they carry to the heart a more than ample exchange, for the sneers of the ignorant or the envy of the malicious.

SYPHILIS AND SELF-CURE!

A most important feature in the history of syphilitic diseases, is the fact of their transmission from parent to offspring. Infants may be affected with syphilis in various ways. They may be diseased before birth, in consequence of the state of one or both of the parents. Dr. Burns, in his work on "Midwifery," observes, "*that infection may happen when neither of the parents has at the time any venereal swelling or ulceration, and perhaps, MANY YEARS after a cure has been APPARENTLY effected.* I do not," he says, "pretend to explain here the theory of syphilis, but content myself with relating *well established facts.*" In such cases it is very common for the mother to miscarry, or have a premature labour without evident cause, frequently the infant, born before the time, has been preceded by one or two dead children. It may be clean, and apparently healthy, and continue so for even a month or two, but oftener it is feeble and emaciated, having a wrinkled countenance, the appearance of old age in miniature. Presently the eyes are lids, often, though not invariably, resulting from syphilitic contamination. Copper-colored blotches, ending in ulceration, appear on the shrivelled skin, the nostrils become

stuffed with a foetid discharge, the voice becomes hoarse or whistling, the throat becomes involved in the ulcerative process, if indeed, as rarely happens, the child live long enough to arrive at that state. If the unconscious helpless babe receive the infection from its hired nurse, we discover ulcers on her nipples, and the disease appears on the child's mouth before the surface of the body is affected. Sometimes within twenty-four hours of their entrance into the world, such children have the palms of their hands, the soles of the feet, or the buttocks, covered with copper-colored eruptions, the nails at the same time beginning to peel off, and unless something be done for the little sufferers, they will quickly be carried off from the violence of the disease; indeed, many children die of it, in consequence of the true nature of the complaint not being understood by the medical practitioner.

A case is recorded by Hunter, of a couple having been married for twelve years, during which time neither party had been unfaithful to the other, nor were either diseased: the husband had had syphilis two years previously to his marriage, but considered himself cured. About this time the lady bore him her fifth child; her two first children were healthy, but the two following were feeble, and soon died; the lady was also in poor health. The last child was put out to nurse, and being itself afflicted with blotches resembling venereal, and having a sore mouth, the nurse became affected, both locally (on the nipples) and constitutionally, with a disease bearing every similitude to syphilis. Why this disease should lurk in the system for many years, to develop its action on the child in the womb, or through what agency this

connection is produced, we know not. That the association does exist, it would be futile to contradict: in fact, it frequently occurs that we can trace in infants a regular continuity of the action of this irritant poison from its parent. Once having entered the system, and identified itself with the circulating fluids, it engenders a thousand fierce and contending symptoms, which may be indefinitely postponed; but, so long as a germ remains in the constitution, a renewal of its hostile action may be expected, and its half-extinguished energy again usurps its power with gradual and terrible progress.

The necessity of attending to the first symptoms of venereal complaints has already been urged. The advantages of doing so are two-fold. The necessity for taking quantities of loathsome medicine is avoided, from the probability of being able sooner to cure the disease. By taking it thus timely, also, many of the more formidable symptoms may be averted altogether, and the constitution spared that debility that is the inevitable attendant upon protracted syphilis. There is oftentimes, unluckily, great apathy and indifference in young men who suffer under any of the aforementioned diseases. It is no uncommon acknowledgment, to hear that a patient has a clap or gleet for a *year*, or even *years*; and the reason he gives why he has endured it so long is, that the attempts at cure have been so multifarious and futile, or that he has become tired of taking medicine, and that he had determined allowing it to pursue its own course. The probability is, that he lacked resolution and perseverance in following the advice steadily, of any one medical man, and that he has run the gauntlet of half the profession, and had not lost much time in seeking

advice from those out of it. The same remarks are applicable to the afflicted with stricture or syphilis. The former complaint generally is of *many years'* duration, before an attempt is made to get rid of it; and in the latter instance, the healing of a chancre or the subsidence of a bubo, lulls the owner into false security, and after the lapse of several years, secondary symptoms have been known to show themselves, thereby involving the necessity of going over the same ground of treatment again. These occurrences certainly mostly happen where the parties have been moving from place to place, and their cases have not had that attention they demanded, or else in those instances where they have been unskillfully treated throughout. Nor are these facts mentioned to create unnecessary alarm; they are simply stated, and the reader with common reflection can admit or deny their plausibility.

Let not false delicacy induce the sufferer to hazard *the dangerous experiment of the management of his own case*. Without any knowledge of the modifications which individual temperament produces upon the character of disease, without an intimate acquaintance with the nature of disease, rather than with the mere history of symptoms—ignorant of the precise operation of powerful remedies, for such an one to turn these potent engines of good or of evil upon himself, is a species of weakness truly pitiable. *Attempts at self-cure are too frequently finished in self-destruction*. It has been said (and not without truth) that in the practice of the law, he who conducts his own case has a fool for a client: and much more emphatically may the assertion painfully apply, to those who turn in weakness and suffering, their ill-judged remedies

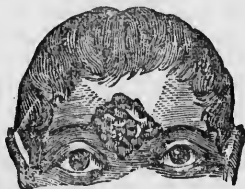
against themselves. The practitioners of the healing art are generally wiser, and silently teach the unprofessional world an important lesson, in refusing to prescribe for themselves, however trivial or temporary may be their ailment. Reader, for the present I pause as to this particular subject. There is one more of more gigantic requirements, viz: *Self-abuse*. After I have spoken of that with beneficial freedom I will treat of this more explicitly.

A FEW MORE WORDS ABOUT THE HERBAL SYSTEM.

I cannot say or do too much, I fancy, to convince the reader that the Herbal system is the only safe and beneficial method of ministering to disease. The many prejudices of nine-tenths of the community in favor of that which they have been accustomed to believe in from infancy are very strong, and require something more than mere words to overthrow them. I have already given a sample of that something more than words in the shape of engravings. Next to the miserable victims themselves, these engravings bear fearful testimony as to the ravages of venereal disease, and the terrible state of rottenness to which

mercurial treatment reduces the sufferers. Figure 1 represents a parcel of *Syphilitic Tubercular Eruptions*,

Fig. 1.



affecting the forehead, of secondary origin. This form of disease is one of the certain results of a so-called *cure* of the original symptoms by allopathic treatment, or, still worse if possible, by the quack methods so extensively advertised, and so shamefully lauded in certain newspapers. Figure 2 shows disease of the *Scaly Tubercular Class*.

Fig. 2.



This is the consequence of a relapse of secondary symptoms. Under empirical or allopathic handling this class of syphilitic disease can never be cured. It may be patched up for a time; but it will burst out again upon the slightest exposure or indiscretion. Quackery and Mercury *produce it—HOW CAN THEY HEAL IT?* If all such victims will apply to me, enclosing the usual fee of \$5, I will prove to them, in a few days after I have taken them in hand,

that experience and the weapons nature has furnished in the shape of barks, roots, leaves, stalks, seeds, and flowers, enable me to drive the foulest ulcerations of this character clean out from their systems. Figure 3 shows a *Scaly Pustular Eruption*, having a great tendency to ulceration. Parts Fig. 3.

of the eruptions are still covered with scabs, but they have been detached on the side of the nose, exposing an ulcer which has spread inside. Will you run the risk of getting in any of these awful conditions? Durst you swallow Calomel after this?—or rely upon the old mixtures of cubebs, copaiba, nitre, cantharides, opium, etc., for cure? Does not common sense whisper in



your ear that I am speaking and advocating incontrovertible truths, and that, hitherto, in medical matters, you have been deceived, blinded, humbugged, and hoodwinked? But I have not done yet. By the time you have journeyed with me through these pages you will be ready to exclaim, "Why what a fool I would be to poison my body, even to the very marrow of my bones, with allopathic insufficiencies, and not be cured of my original ailment then, when here, for a cost in reality amounting to little more than nothing, is a cure at once safe, speedy, pleasant and in every respect beneficial to the mind and body generally!"

BEWARE OF THEM !

Beware of machines (only think of it!—machines,) advertised to cure spermatorrhea. These machines are put upon the penis, and worn there day and night. They hold the urinary and seminal canal (or urethra) of the penis fast together, and so stop emissions. Wear one a week and it will add a year to your sickness.—Wear one a month and you will need a coffin.

Beware of advertised *specifics* for the cure of all private diseases. No one medicine was ever discovered that would cure all private diseases.

Beware of physicians who use bougies for the professed cure of seminal weakness. They are butchers.

Beware of the cundums, or protecting sheaths, sold in fancy stores, apothecaries' shops, and by pedlars. They are not only worthless, but absolutely hurtful. About half of them *have been used in Paris*, and contain the seeds of disease within them. They are used, then done up over again, like soiled kid gloves, and sent to America.

Beware of the Surgeon's knife.

Beware of travelling lecturers, who come from nobody knows where, and assume high sounding titles. They are only swindlers, and after they get your money in exchange for worthless or injurious nostrums, decamp nobody knows whither.

Beware—oh beware!—of mercury, leeches the lancet, blisters, cupping instruments, and an "old school" Doctor.

DISEASES OF THE WOMB.**THE GOLDEN FLOWER OINTMENT.**

Especially commended to the earnest attention of Females, Married and Single, Old and Young.

Many years ago I travelled over every part of Europe, following the study of my profession. I went to the East Indies, and in various parts of that garden of the world I whiled away thirty-eight months, during which time I learned more about the potency of vegetable medicinal preparations than ever I had known before. An old native woman became a sort of servant for my party, and finding that she was regarded as a seer, prophetess and doctor by her fellow natives, I made her a confidant. Many, many were the valuable hints I gained from her. Among other information was that which led to the discovery of an ointment, the infallibility of which has been tested thousands of times, and abundantly proven. I call it "The Golden Flower Ointment." Let me now tell you how this discovery affects you, ladies, one and all.

Inflammation of the womb appears to be a very common affection, and though frequently productive of very distressing consequences, is often misunderstood, and consequently mismanaged. This affection is frequently the result of difficult labors, but often arises from excess in other indulgences—sometimes from rheumatic and gouty irritation, a translation of erysipelas, or obstructions in the monthly evacuations. This inflammation sometimes occurs in a periodical manner, particularly when it arises from a translation of erysipelas, and females who do not nurse their own children are much more subject to this disease; chronic inflammation sometimes affects the whole

body of the womb, but much more frequently it is seated in the neck or mouth of this organ. Many females afflicted in this way either mistake their complaint or conceal it, or from the slightness of their sufferings neglect it, until serious chronic disease occurs and the consequences are often disastrous. Some experience only a sense of heat with slight soreness in the parts, others complain of dull or lacerating pains in the womb, at intervals better, and at other times worse. In some cases a sense of weight is felt as if the womb had fallen, with pains in the upper part of the vagina, in almost all there is a discharge of some kind—often Leucorrhœa or Whites, which is more abundant when the inflammation is aggravated. Those affected in this way are apt to experience much pain in the upper part of the vagina, during conjugal embrace, and sometimes the mouth of the womb is so tender as to cause extreme suffering—one side of the womb being more swollen than the other, renders it very tender; so great is the sensibility of this part in some, that they experience severe suffering from the slightest touch. In general the mouth of the womb is turned from its natural position to one side. If the disease has been of long standing, the swelling of the neck of the womb is so great as to form a large lump in the vagina; more or less pain in the back and loins occurs in nearly all cases, and *the stomach usually sympathizes with the womb, so as to give rise to a train of very harrassing dyspeptic and nervous symptoms.* In some cases the inflammation continues for some time without any serious structural disorder of the womb, but in many cases the neck of the organ gradually enlarges, becomes indurated or scirrhus, and finally terminates

in ulceration, cancer or death, and *many cases that are usually regarded as simple Whites, are connected with chronic inflammation of the mouth of the womb*, which is about three or four inches up the vagina in the healthy state, but not so high up in the diseased state. The existence of inflammation and swelling of this part, may be suspected when the lady has discharge accompanied with heat, weight, soreness, or pain in the upper part of the vagina.

A remedy for these painful diseases has long been a desideratum with the medical world, and that remedy has at last been found by great research, (as before stated) by me. These diseases can now be radically cured—not by trusses, supporters, braces, pessaries, &c., upon which thousands of dollars have been expended in vain—but by a small jar of ointment, a harmless compound, which the patient can apply herself without the least inconvenience; (and this is certainly important to a sensitive female.) The label surrounding the jar contains full instructions how to use, so that the lady cannot go amiss. This magic remedy which the lady can apply with her own hand without the assistance of any one, is truly deserving here of a few words in its praise—for not only the physicians who have used it, have all, without a single failure, been compelled to acknowledge its superiority over all remedies ever yet discovered; and notwithstanding I shall be abused by my brothers in the profession for this disclosure, still I have so great a number of female acquaintances, patients and friends, who have been cured almost immediately by its application, that I cannot help feeling it a duty I owe to the female sex, particularly to those who are tortured nearly unto death with

womb diseases, to publish it far and near, not only to my friends, but to the whole world if I could. This miraculous discovery in the form of ointment, is used as a local application, when there is a tender condition of the parts with inflammation of the neck of the womb and vagina, causing that relaxed and weakened state which produces leucorrhœa and falling of the womb. This remedy will act almost like magic upon being applied to the inflamed or tender portions, and will remove entirely without a single failure, both the pain and inflammation in from twenty-four to forty-eight hours, and in a very short time cure the leucorrhœa and prolapsus, if used as instructed on label. The number of ladies who have been cured by this great discovery, are too numerous to mention, and the subject is of course too delicate to request certificates. However I will cite one desperate case which occurred lately in Rutger street, New-York City,—she was of rather delicate constitution, small in stature, quite young, had only her first child, which was about two years old; she had prolapsus uteri to a frightful extent—the womb so fallen as almost to protrude with violent inflammation, excruciating pain and leucorrhœa—even morphine given by her doctor at night, would neither procure sleep or relief; a number of remedies had been used in vain, and when she was nearly despaired of by her husband, mother and doctor, I was called in by the husband; the first prescription I made was the ointment here referred to, and all of her former medicines laid aside; and I speak the truth, ladies, when I assure you, upon every principle of honor and justice, that after the ointment was applied to the inflamed and painful womb and vagina and without taking any anodyne

internally at all, that she had a refreshing sleep—a thing that had been almost prayed for I suppose by her whole family for nearly a week; in four days from this time, her womb was up in its healthy position, and in two weeks from the time I saw her first, she went to the theatre with her husband; her course of treatment consisted in simply applying the ointment herself, twice daily—so magical is its effect upon the system when even used as a local application. I will cite another case which occurred only a few nights since in Canal street, near Broadway, New-York City: The husband called for me at night, said his wife was in great distress, with pains in her back, loins, head, great tenderness about the womb and vagina. I told him I could not go out at night, but would visit his wife in the morning if she was no better; before he left I handed him a jar of the ointment and told him to tell his wife to use it as directed, and to let me hear from her in the morning; he called in the morning and informed me that the patient was so much relieved that she did not require a doctor. You need not think, ladies, that these are the only cases of the kind cured by this magic remedy; I could cite enough to fatigue your patience to read, but it is unnecessary. Milder cases of the kind are cured almost immediately, and chronic cases also of years and years standing, and ulceration of the womb approaching cancer even are cured by this ointment, and that in an incredible short time. The soothing, prompt and pleasant effect upon the whole nervous system as well as upon the parts affected is truly miraculous, and it is astonishing to witness the great gratitude and indebtedness expressed by so many ladies for their deliverance from such annoyances; and

I can assure all females, who may perchance read these pages, that if they suffer any longer with womb diseases, or anything of the kind, that it is their own fault, as they have now a chance to procure the only remedy actually worth using, and one that I have proved satisfactorily in a long and studious practice among them, 'It is, ladies, really, truly and sincerely a great remedy—a great blessing, and is destined to save many from a premature grave. The amount of suffering among females for the want of such a remedy is beyond description; and although it has been used by me for some time, still I have never consented until now to make my remedy public, owing to the prejudice against disclosing such secrets by the faculty; but I have, thank Heaven, withdrawn from those ranks. Besides, here devolves upon me a religious duty, which goes farther with me than professional etiquette, in such matters where human happiness or suffering are at stake—and the persuasion of friends, and a sincere desire to do good, and to relieve the great misery to which thousands of your sex are subject, induces me to offer to you this invaluable alleviator of human sufferings. I would further observe, that it is utterly impossible to cure those diseases by internal or constitutional treatment; it has been tried long enough; it has baffled the skill and ingenuity of the ablest practitioners, and the practice has and ever will be abortive; the treatment must be local to be scientific—upon the same principle that local applications to an inflamed eye for instance will remove the disease almost immediately—much sooner and much more effectually, and with more comfort to the patient, than to be physicked until the whole nervous system is destroyed.

Those diseases incident to all classes of the weaker and better sex, have now, under Providence, a conqueror. This new remedy acts in the most soothing manner (as I before mentioned,) upon the worn out nervous system—generally as well as locally; will allay the inflammation like magic—thereby inducing the lateral ligaments which support the womb to contract, bringing the organ up in its healthy position—curing all discharges—all of those distressing complaints in the train of Prolapsus Uteri, such as leucorrhœa or whites, tenderness, pain in the back, hips, a weighty or bearing down sensation so often complained of—again, bringing nature completely in her proper channels, allowing the lady once more to stand straight or erect, as in her former health. I exaggerate not, ladies, when I tell you that this ointment will do all I have told you, and if you wish it you can obtain it from me by sending a letter enclosing the price, \$3. I have a female assistant in my office, who attends to all applications from members of her own sex. The ointment is put up so that nobody can guess what it is. Do not neglect this opportunity to be made well and happy. Letters must be directed to Doctor H. Monnett & Co., corner of Broome and Mercer streets, New-York city. Ladies will please mark their letters "Confidential" over the seal, and they will then be handed to my female assistant, unopened by me.

The "Golden Flower Ointment" is also a certain remedy for EVERYTHING THAT OINTMENT IS EVER USED FOR; bruises, bee stings, cuts, ulcers, neuralgia, rheumatism, glandular swellings, consumption, (to be rubbed on the chest) frost bites, &c., &c. Sold at \$20 a dozen to patients only.

PART VIII.

SELF-ABUSE.

Prepared for the perusal of both sexes, and especially commended to the attention of parents, guardians, teachers, &c.

IN approaching this subject as a *speciality*, I confess a considerable degree of mental disturbance. It is a subject that has been so frequently dwelt upon in catch-penny books—so adroitly handled by empirics, and so shamefully perverted by all of the faculty who have deigned to give it any extra attention, that I feel reluctant to broach it. Yet it must be discussed. Humanity bids me not only to speak of it but to do it without fear of being too plain spoken. Its importance is *greater than that of any other subject that comes up for medical consideration*. Until you have had the experience that has fallen to me, you will not be likely to believe that nine-tenths of the young people in this country *are or have been* addicted to the body and soul-destroying practice of self-pollution. It is indulged in by members of *both sexes*;—girls and boys, men and women, are the slaves of this most horrible and most ruinous of beastly and defiling habits. I do not wish to be misunderstood in my denunciations of the horror. It is the *vice* I so strongly denounce, not its pitiable and unfortunate victims. Owing to the *indelicate*

modesty that prevails among parents and guardians, and others to whom the control of children is given, this subject is never touched upon in the presence of the young. There is, as I have shown in Part VI., as definitely as space would allow, a latent principle of sensualism in everybody's nature. The infant will unconsciously betray this by its actions. The infant grown to a reasoning and observing age, will soon imitate what it sees, and continue to imitate, especially if the act of imitation confers that which is, or seems to be, pleasurable. How careful then should those who have the care of these tender plants be to check every lascivious or improper word or action in their presence! Or, what would be still more effective, they should prepare them to receive such words and actions properly. If boys and girls were taught, with the alphabet, that self-pollution, or any other fitting action leading to it, or to indulgences and practices, would ruin them—would strip the flesh from their bones, would make them weak, ugly, sick and hateful, how many of them, do you think, would ever become the slaves of the habit? Not one in a thousand! My first care has always been concerning a child under my control, to prepare it for bad examples of this character, and terrify it from following them. Let parents do this. They will, by adopting my advice, save themselves and their offspring "seas of trouble" and "mountains of disgrace."

Self-abuse has been practised as far back as history carries us. At one time, among the ancients, it was openly and unblushingly performed. They made no secret of these unnatural debasements, and to this and other beastly practices that figure in the same catalogue, may be attributed their rapid mental de-

cline, and their ultimate physical and political downfall.

I have already made, under another heading, some general allusions to the *effects* of self-pollution, or, as I shall hereafter term it, masturbation. Let me now particularize a few—only a few of them—and do you give heed to the awful and appalling record.

INSANITY, congestions of all vital parts, hypochondria (entailing, or rather embracing over one hundred afflictions, known by various names,) hysteria, SEMINAL WEAKNESS, nightly emissions, sympathetic buboes, swelled testicles, hydrocele, brain fever, suppression of urine, (leading, often, to bursting of the bladder), diseased kidneys, worms, wasting away of the testicles, shrivelling of the penis, impotence, discharges from the urethra, catarrh, CONSUMPTION, loss of voice, blindness, deafness, ringing in the ears, FITS, emaciation, falling sickness, idiocy, destruction of speech, almost total failure of memory, giddiness, apoplexy, (serous) wasting of the muscles, pains in all parts of the body, melancholy, fear, anguish, *decay of the spine*, horrible dreams, nightmares, slow fever, nausea, palpitations, ossification of the heart, bursting of the heart, enlargement of the arteries, costiveness, tumors, piles, sores, dyspepsia, voiding of festering matter from the fundament, ulceration of the stomach and bowels, complaints of the liver, diseases of the spleen, loss of power to have sexual connection, ALL SORTS OF nervous afflictions, (any one of which is unceasing torture) inflammations, incapability of walking steadily, flightiness, baldness, gray hair, decayed teeth, wrinkles, &c., &c., &c.

There! I have not commenced, and yet see where I have got to. What need to go further? Why

Beat me by a very slight margin
all rational when the clock
strikes nine.



CHANGING THE HUMAN FEATURES BY CHEMICAL EXPERIMENTS. See p. 160.

stretch out the list? Is it not enough, already, to show that masturbation is more prolific of evil—of misery—of torture—than aught else that can be written about or imagined?

Have you suffered from this terrible cause? Have you unwittingly fallen into this abominable practice, and made impure both your mind and your body? Oh, if you have—pause before it is too late. Dr. Bostwick says:—

“The patient, by neglect of himself, or from a false modesty, (which is too common with this class of patients,) has delayed seeking for proper medical relief, until he is completely destroyed. Body and mind are in ruins. The generative organs are so wasted as to be entirely inactive, or so diseased as to secrete but a ropy, thin, and glairy fluid, having few or none of the characteristics of semen, and which continually flows away from the unconscious victim. He is finally either hurried to a premature grave by consumption, epilepsy, or apoplexy; or, insanity, taking the hopeless form of dementia, has removed him from his own home to the mad-house. It is safe to say, that of all the cases of incurable insanity, a large majority are caused by involuntary seminal emissions, or by masturbation.”

I cite this, because it tells all I would have you know of the ultimate consequences of masturbation in a few words. Do you wish to arrive at this hopeless—worse than hopeless—stage. I address even you who are just commencing to defile your bodies in secret, and by your own hands. If you do *not* wish to arrive at the end of the road above described and depicted, stop the habit.

Hippocrates observed that “the seed of man arose

from all the humors of his body, and is the most valuable part of them." When a person loses his seed, (he says in another place) he loses the vital spirit; so that it is not astonishing that its too frequent evacuation should enervate, as the body is thereby deprived of the purest of its humors. Another author remarks, that "the semen is kept in the seed vessels, until the man make proper use of it, or nocturnal emissions deprive him of it." During all this time, says Dr. Young, the quantity which is there detained, excites him to the act of venery; but the greatest part of this seed, which is the most volatile and odoriferous, as well as the strongest, is absorbed into the blood; and it there produces upon its return very surprising changes. It makes the beard, hair and nails grow; it changes the voice and manners, for age does produce these changes in animals. It is the seed only that operates in this manner, for these changes are never met with in eunuchs, or those who have been deprived of their testicles. Can a greater proof of its vitalizing power be shown, than this fact, that one single drop is sufficient (under proper circumstances) to give life to a future being? Those, then, who waste their precious fluid are truly wretched. Disabled from rendering any service either to themselves or their friends, they drag on a life totally useless to others, and a burden to themselves, in the midst of that society which, if it could know, would despise rather than pity them for their self-inflicted sufferings. The moralist and legislator will do well, in estimating the sources of human wretchedness, intellectual perversity, and crime, to take into account those habits which tend not more

to enfeeble the physical constitution of man, than to demoralize his springs of action.

The undue loss of the seminal secretion in a natural way, that is, from too frequent intercourse with the other sex, is productive of dire evils; but where resulting from self-pollution, no language can describe the nature of those sufferings which violated nature is compelled to endure. All the intellectual faculties are weakened; the man becomes a coward, apprehensive of a thousand ideal dangers, or sinks into the effeminate timidity of womanhood; he becomes truly hysterical, sighs or weeps upon the slightest insult, or want of sympathy with his hypochondriacal sensations. Such an one commences the career of incipient manhood by the abuse of nature's most secret and sacred functions, and that at a moment when the system is incompletely formed, when energy and passion need as yet the controlling rule of riper reason. Exclusively absorbed by this principle, all the powers of mind and body are wasted in delusive enjoyments, in imaginary creations; and an age of care and anxiety follows, broken only by useless and unavailing regrets.

Under the various forms of this peculiar excitement, but especially in the diseased fancy of the victim of solitary vice, we find associated every species of morbid insensibility, erratic imagination, and their consequent results, often indicated by an indecision of character difficult of comprehension by those who are unacquainted with its cause. Waywardness, stubborn self-love, selfishness in every modification, or that form of it which requires and would attract the anxiety and attention of others too exclusively upon himself—such are often the mental outlines of

a character which secretly dehasing passions have contributed to form. An incessant irksome uneasiness, continual anguish, or alternating with fits of unreasonable and childish merriment, depressed or excited without adequate cause—these form some of the mental iniquities connected with the practice of masturbation. A famous and reliable author has set down, under six distinct heads, the evils which arise from self-pollution; and his description accords precisely with my experience during a long practice:

First—"All the intellectual faculties are weakened, loss of memory ensues, the ideas are clouded, the patients sometimes fall into a slight madness; they have an incessant irksome uneasiness, continual anguish, and so keen a remorse of conscience that they frequently shed tears. They are subject to vertigoes; all their senses, but particularly their sight, and hearing, are weakened; their sleep, if they can obtain any, is disturbed with frightful dreams."

Secondly—"The powers of their hodies decay; the growth of such as abandon themselves to these abominable practices, before it is accomplished is greatly prevented. Some cannot sleep at all, others are in a perpetual state of drowsiness. They are affected with hypochondriac, or hysterical complaints, and are overcome with the accidents that accompany those grievous disorders,—melancholy, sighing, tears, palpitations, suffocations, and faintings. Some emit a calcareous saliva; coughs, slow fevers, and consumptions, are chastisements which others meet with in their own crimes."

Thirdly—"The most acute pains form an other object of patients' complaints; some are thus affected in their heads, others in their breasts, stomach, and

intestines; others have external rheumatic pains; acting numbness in all parts of their body when they are slightly pressed."

Fourthly—"Pimples do not only appear in the face, (this is one of the most common symptoms,) but even suppurating blisters upon the nose, the breast, and the thighs; and painful itchings in the same parts. One patient complained even of fleshy excrescences upon his forehead."

Fifthly—"The organs of generation also participate of that misery, whereof they are the primary cause.—*Many patients are incapable of erection; others discharge their seminal liquor upon the slightest titillation, and the most feeble erection, or the efforts they make when at stool.* Many are affected with a constant gonorrhœa, which entirely destroys their powers, and the discharge resembles foetid matter or mucus. Others are tormented with painful *priapisms, dysuria, stranguries*, heat of the urine, and a difficulty of rendering it, which greatly torments many patients. Some have painful tumours upon their testicles, penis, bladder, and spermatic cord, In a word, either the impracticability of coition, or any deprivation of the genital liquor, renders every one imbecile, who has for any length of time given way to this crime."

Sixthly—"The functions of the intestines are sometimes quite disordered: and some patients complain of stubborn constipations; others of hæmorrhoids, or piles, and of a running of foetid matter from the fundament."

Such are the sufferings, closely connected with the unnatural and perverted enjoyments of the sensualist, altogether the reverse of that transporting emotion, incidental to the caresses of a pure and virtuous affec-

tion, which in some measure counterbalances the luxurious fatigue, consequent upon rational and temperate indulgence.

"Some time since," says Mary S. Gove Nichols, "I became acquainted with a lovely and intellectual young man, who was a student in one of our theological seminaries. His health became so poor that he was obliged to leave the seminary and return to his friends. I saw him lose his reason and become a maniac. I was satisfied, from all of the symptoms in the case, that this sin was the cause of his wretched condition. He died without recovering his reason; and a friend of his, who was in the seminary with him, told me, after his decease, that he was indeed a victim to 'solitary vice.'"

Doctor Valentine, of Marseilles, was attending a lady of title for an intermittent fever, which though several times cured, always returned under a regular intermittent form, preceded by extremely long continued shivers. The physician several times expressed his astonishment at the disease, and ultimately received from his patient an avowal that she indulged in this pernicious habit, although she was both a wife and mother.

In the treatment on the dangers of this vice by the physician Lausanne, we meet with the following extract from a letter of Professor Stehlin, a physician at Balein, Switzerland, "I also know a young lady, about twelve or thirteen years of age, who has brought on consumption by this detestable habit. Her stomach is large and dilated, and she is affected with a discharge and inability to retain her urine. Remedies have relieved her partially, but she is still languishing, and I fear the consequences." A full

knowledge of the extent to which this sin prevails, would astonish mankind. It is indeed a pestilence which walketh in darkness, because, while it saps and weakens all the higher qualities of the mind, it so strengthens low cunning and deceit, that the victim goes on in his habit unsuspected until he is arrested by some one whose practised eye reads his sin in the very means which he takes to conceal it, or until all sense of shame is forever lost in the night of idiocy, with which his day so early closed.

Many a fond parent looks with wondering anxiety upon the puny frame, the feeble purpose, the fitful humors of a dear child; and after trying all other remedies to restore him to vigor of body and vigor of mind, goes journeying from place to place, hoping to leave the offending cause behind, while the victim hugs the disgusting serpent closely to his bosom, and conceals it in his vestment.

Kitcher says, and says truly, that excessive indulgence in venereal pleasures operates as the common cause of partial or total loss of sight. How much more speedily and effectively will the habits of the masturbator produce such a consequence. All eminent physicians who have given the subject their attention, agree that these habits deaden every sense, and especially the sight. The eye is the first outward organ to tell the tale against the masturbator. His, or her, eyes present dilated pupils, irritable and partially inflamed lids, show avoidance of the light, and have occasionally a wild stare, and sometimes a dreamy, sleepy appearance. The physician can tell what these significant signs mean, and so can the educated man of the world. Do not imagine that, because the spectacle maker and the oculist have

failed in doing away these defects of the vision and the seeing apparatus, that they cannot be eradicated. Stop the practice, and write to me. Follow my directions implicitly—take my vegetable preparations as I order—and in less time than you will anticipate, I will restore you to happiness and health. Years of study have I devoted to the purpose of learning how to remedy *all the terrible effects of masturbation!* I will not build you up, as some of the wretches who turn your miseries to a profitable account would, with stimulants which infuse false strength for a few days, only to leave the sufferer more limp, more nerveless, more debilitated, more hopeless than ever. Of such practitioners, (and they swarm in every city,) beware. They are plausible, reckless as to the lies they tell, and, like Richard III., each has a tongue that “can wheedle with the devil.” Ay, like that killer and tyrant, they can “smile, and smile, and murder while they smile.”

Some parents, under this head, have said to me, “Why, I never dreamed, until I consulted you to know the cause of my bodily and mental wretchedness, that the loss of the seminal fluid would injure. I thought that so long as I had the desire, the emission was solicited by nature, and would do good instead of harm.” Great God, what an idea! When the desire itself is unnatural, and is produced by unnatural manipulations, and a diseased imagination! What these and all similar patients had mistaken for genuine desire, was *morbid and hellish excitability*. Such is the condition in which the self-polluted places his organs of procreation. Reflect but an instant—can such a drain upon the sensorial energy

eventuate in aught but the complete ruin (if unchecked) of both the mind and the body?

I address myself to those who are the victims of this foul but unfortunate habit, and have never yet sought relief. And I also address myself, in these pages, to those who have found out the horrible cause of their sufferings—their tortures—applied to quacks for remedies, and been maltreated. I beg all such persons to apply to me without fear. They shall be cured—they shall be made whole.

I will say no more at present of the effects of self-abuse, except to say that it produces in females, whites instead of gleet, marasmus, or wasting away of the frame, cancers and ulcerations in the vagina, womb and bowels, all sorts of menstrual irregularities, as flows, suppressions, &c., incapacity for child-bearing, falling of the womb, and dozens of other evils and torments, either of any one of which is sufficient to fill the cup of gall and bitterness and intense misery to the brim.

I shall speak of some of the principal ruinous effects of masturbation in separate departments. Meanwhile, let me say that I charge nothing for advice and counsel, either by mail or at my office. If you write for advice, enclose me a stamp to pay return postage—that is all I ask. If you want TREATMENT, enclose me \$12 in a well-sealed letter (or, if you are very poor, and I am convinced that such is the case, \$9,) and you will receive medicines and full instructions by return of mail. My pleasant remedies are securely and beautifully put up, under seal, and their nature cannot be detected by any one but yourself. *I am very careful to effect all cures without in the smallest or slightest respect risking the exposure of the patient!*

For cases of an old or chronic character, or where nervous debility forms a chief feature of the ailments, I invariably prescribe, in connection with my own consolidated and concentrated vegetable preparations, (some of them made from the rarest plants that grow,) the "Cordial of California Laurel," which I will send as directed, by express, to any part of the country, on receipt of an order, enclosing the money. A bottle costs \$3. Bills on solvent banks may be sent through mail at my risk. Direct your letters for me. (which must be well sealed) *in a plain hand*, thus:—"DOCTOR H. MONNETT, office CORNER OF BROOME AND MERCER STREETS, NEW YORK CITY.

As to the length of time required for performing a complete and satisfactory cure, that depends upon the nature of the case—its precise features—its duration, how it has been treated, if treated at all, and the age of the patient. I can cure a not very bad case *in ten days*. The *very worst* of cases can be subdued entirely, by my method, in three months. Each of those who wish to become my patients will, after stating their case as clearly and briefly as possible, answer the following questions:—

Are you stout or slender?

Are you of an *excitable* or phlegmatic disposition?

What is the color of your eyes and hair?

What is your complexion?

What is your height?

Is your occupation active or sedentary?

Are your *bowels regular*, or *costive*?

What is your age?

What is the condition of your private organs, as near as you know, or feel it your duty to state. And

you may explain *all* without reserve, for my lips never disclose a patient's secret, nor does any eye but my own gain a glance at my correspondence. Your explanations are as safe from exposure with me, as if they were written upon the sand at the bottom of the ocean.

Business Notice.—Persons have no cause to fear losses in sending money by mail *if well sealed*, and *correctly* directed, as the mails secure quickness and safety. Although placed above mercenary considerations by an extensive income, yet, as I use none but the purest and most valuable unadulterated medicines, and, indeed, have to cure a great many poor people for nothing: I say in consideration of all this, I am compelled to request every one who writes to me to enclose a few cents in stamps or silver, that I may use it to prepay *their* return postage. I always prepay the postage. The prepayment on packages of medicines, preventives, &c., &c., is usually about eighteen cents, on half ounce letters only three cents. Silver as well as paper money can always be sent in a well-sealed letter with perfect safety.

INVOLUNTARY SEMINAL EMISSIONS.

A True Picture of their Consequences.

There are three stages in the disease produced by involuntary seminal emissions.

The first stage is that in which the disease is confined to the organs of generation, and has produced constitutional disturbance.

The second stage is that in which other organs than those of generation are invoked in the disease, producing constitutional disturbance which I can readily cure.

The third stage is an aggravation of the second stage, the aggravation reaching a degree that no allopath can remedy, and that requires all the skill and perseverance of the scientific herbal practitioner to overcome.

Dr. Bostwick, whose knowledge of the disease in every stage is extensive, but whose system of practice is ruinous (embracing bougies, all the minerals leeches, the knife, &c) describes the stages in a few brief sentences, and as it is as complete a description as it is brief, I adopt it:—

“The involuntary emissions may occur during both day and night. They take place as often as three or four times a week, and, not unfrequently, two or three times in one night, sometimes with, and sometimes without voluptuous dreams; though it is probable that the dream occurs in all cases, but is at times forgotten. On leaving his couch the patient feels very much exhausted, and frequently finds that he has perspired much through the night. A trembling weakness has seized upon his limbs: he has no appetite for the morning meal, to which the healthful appetite addresses itself with so much good will. The diurnal emissions happen at urinating and at stool; and in almost all patients we find more or less steady dribbling away of the semen. In some it is perceptible by palpable drops, more or less frequent, and in others by a continual moisture of the lips of the meatus urinarius.

“These are the unconscious losses of the seminal

fluid in this stage. If these patients attempt to have connection with women, they have difficulty in entering, as their erections are almost always feeble and transient, and their emissions take place too soon; sometimes before they succeed in penetrating into the vagina, sometimes the moment after, with scarcely any pleasure to themselves and none to the woman, who is merely aggravated by this tantalizing operation. It is this to which patients refer when they say that "they cannot satisfy a woman." They will sometimes have conscious emissions without any erection, or with merely a slight erection without any attempt at connexion, or without self-pollution. A very little excitement—a female bust, or leg, the touch of a woman's hand, the smell of the perfume used by a woman of whom they are enamored, a lascivious painting, or a mere voluptuous thought, will cause an involuntary, but a conscious loss of semen, without other pleasurable sensations than the mere excitement itself. The patient, if he practice masturbation, receives little or no pleasure from the emissions he procures in this manner, and only continues the practice from his fixed habit of thus attempting to gratify his inane desires.

"The mind is often much enfeebled, particularly in its powers of concentration, and the memory is much impaired. There is frequent vertigo and a singing noise in the ears. The patient begins to lose his inclination for society and conversation; the whites of his eyes are frequently quite yellow, wander about, and have "no speculation in them," and the whole countenance is somewhat vacant. The gait is feeble and irregular, and the patient falters as he rises from his chair. He generally loses flesh, and feels an un-

easiness in the stomach, which suffers from many of the symptoms accompanying dyspepsia. He is easily startled. The slamming of a door—the firing of a cracker—the fall of a book—a sudden touch, or even the passing or speaking to him unexpectedly, will cause him to start “like a guilty thing.” Cowardice is a sure consequence of masturbation or involuntary seminal emissions. The appetite is irregular, sometimes poor, sometimes voracious. The bowels are also variable in their action, being often constipated. The prostatic portion of the urethra is frequently irritable, and sometimes it is very much inflamed; and there is often a thickening, sponginess, or puffiness of the parts immediately involving the ejaculatory ducts.

“The mucous membrane of the *vesiculæ seminales* becomes inflamed and thickened, and the size of these organs is increased. The testicles and the spermatic cord are so tender as to attract attention when the patient crosses his legs, and the semen is much thinner than natural. These patients have, very generally, dark spots under their eyes, and frequent flushes of heat in their cheeks, particularly when in company, and there is always more or less palpitation of the heart. It may be added, in conclusion, that there are some persons, who, from their rugged organization and great recuperative powers, are able to bear the loss of semen, either involuntary or from masturbation, for years, without any *apparent* constitutional injury.

“In the second stage, as in the first, the pollutions are both diurnal and nocturnal, but by far the greatest and most debilitating waste is that which takes place by day. The nocturnal emissions are copious and recur almost every night, and sometimes three

or four times a night. So relaxed have the organs of generation become, and so insensible to the usual excitement produced by the passage of the semen, that the patient has no voluptuous dreams, and is astonished and horrified on waking and finding himself and his bed-clothes saturated by a more copious seminal discharge than he was in the habit of emitting when in health. The semen is easily absorbed by the clothes, and dried up, because it has become thin, watery, and effete. But in addition to this loss, he is subject to one equally great on every occasion of urinating and defecating. This also takes place without any consciousness on his part, and his only knowledge of the fact is from the alarming weakness he experiences after passing water, or going to stool. He is sometimes completely impotent, not having the power of erection, sufficiently even to attempt connection with a woman, if he should desire to do so, which, however, is extremely rare with such patients, as they are perfectly conscious of their deplorable state, and almost dread the sight of a female. If the disease has been brought on by masturbation, and the practice is persisted in, which not unfrequently happens, the emissions give not the slightest pleasure or satisfaction, and are often accompanied by a disagreeable and disgusting sensation. But, as if the poor victim was to be hunted down by the passion he had roused, it now and then happens in this stage of the disease, that he unconsciously commits onanism in his sleep; and so fearful and deadly a hold has the habit upon him, that he can be prevented from this somnambulistic self-pollution, only by confining his hands to the bed-posts, or in some other way, which will effectually prevent his manipulations.

"The mind is absorbed, as much as it can be, by the one idea of its wretched situation; and the sufferer is haunted by the thought that his condition and its cause are known to the whole world, and that he is pitied or scorned by every person whom he meets. He is often hypochondriac, and fearful suggestions of self-destruction ever and anon present themselves. The power of mental concentration is entirely gone; and the memory is so feeble, that the patient continually forgets what he begins to say, even in reply to the inquiries of the physician as to his case. The dimness of vision is continual, and so great as to be a material annoyance; and the eye is wandering, or fixed upon the ground, never venturing to meet the gaze of another. The ringing in the ears, pain in the head and over the eyes is almost perpetual, and sometimes accompanied with partial deafness. The heart is the seat of pain, and violent and long continued palpitations. The patient is so enfeebled as often to be unable to walk more than a few hundred yards without stopping to rest. He experiences an insatiable desire for sleep, and yet on retiring, he lies awake for a long time, tormented by his troubled reflections, and at last falls into an uneasy slumber of short duration, and disturbed by horrid dreams. Hard, red pimples not unfrequently appear on the face, forehead and body; a black semi-circle shows itself under the eyes, and the skin is livid and clammy. The appetite is either very much impaired, or very voracious, and the digestion is bad. The patient is tormented with flatulency which he cannot control, and which he justly dreads, will render him disgusting to all in his presence. The bowels are generally constipated,

obliging him to strain much at stool, thus aggravating the irritation of the prostate and vesiculæ seminales, and increasing the seminal losses.

"The bladder is irritable, and will retain the urine but for a short time; the ureters and kidneys are also inflamed, and on post-mortem examination are sometimes found to contain abscesses; and they are the seat of great pain when pressure is made over the intervertebral spaces of the dorsal and lumbar vertebræ or back bone. The vesiculæ seminales have become indurated, and can be felt to be knotty and hard. The testes have dwindled away, and the penis has become small, and to the touch conveys a cord-like feeling. The spinal marrow is very sensitive throughout its whole extent; the cerebellum is the seat of a dull and heavy pain, and there is a great feeling of pressure upon the brain. Cerebral congestion now and then occurs.

"This stage of the disease is frequently accompanied by bronchitis, or a continual catarrh, and is subject to disease of the rectum and all the tissues near the generative organs.

"It is hardly necessary to say that the functions of the nervous system are completely deranged. Indeed, nervous twitchings of the eyelids, head and limbs are occasional consequences of long continued masturbation or involuntary seminal discharges, and in this stage hysteria sometimes occurs."

Of the third stage little need be said. It embraces everything frightful, torturing, and difficult of cure.

If a person grown to man's estate have an involuntary or nocturnal emission once a month, without indulging in cohabitation or self-abuso, he need not be alarmed. The act is an effort of nature to throw off

that which, in some constitutions, will secrete superabundantly. If an emission occurs oftener involuntarily, then debility exists, and impotency is in prospective. If, when the emission occurs you suddenly awake, and experience a sense of exhaustion, and feel chilly, beware, and consult a physician without delay. Either self-pollution or venereal excess will produce nocturnal emissions. The semen of an individual afflicted in this wise becomes, after a short time, watery, thin, sickly-odored, and loses its power of impregnating the female ovaries. Here is a description of some of the results of nocturnal emissions, *produced by any cause whatsoever*:—

The muscles of the youth become soft; he is idle; his body becomes bent; his gait is sluggish, and he is scarcely able to support himself. The digestion becomes enfeebled, the breath foetid; the intestines inactive; the excrements hardened in the rectum, and producing additional irritation of the seminal conduits in its vicinity. The circulation being no longer free, the youth sighs often; the complexion is livid, and the skin, on the forehead especially, is studded with pimples. The corners of the mouth are lengthened, the nose becomes sharp; the sunken eyes, deprived of brilliance, and enclosed in blue circles, are cast down; no look of gaiety remains—the very aspect is criminal. General sensibility becomes excessive, producing tears without a cause; perception is weakened, and memory almost destroyed. Distraction, or absence of mind, renders the judgment unfit for any operation. The imagination gives birth only to fantasies and fears without grounds; the slightest allusion to the dominating passion (whatever it may be) produces a motion of the muscles of the face, the flush of shame,

or a state of despair. The wretched being finishes, by shunning the face of men, and dreading the observation of women. His mind is totally stupified. Involuntary loss of the reproductive liquid takes place during the night, and also during the daily motions; and there ensues a total exhaustion, bringing on heaviness of the head, singing in the ears, and frequent faintings, together with pains, convulsive tremblings, and partial paralysis. Should the person troubled in this way, and wicked enough to go uncured, have offspring, they will most assuredly be puny in body and weakly in mind, and will suffer, through a miserable life, for the crime, the neglect, and the meanness of their parent.

Upon the receipt of a written statement of the case of any one so afflicted, accompanied by the usual fee of \$12, I will send at once, by mail, a sealed package of medicines, with ample instructions for use. The package will surely and permanently cure all ordinary cases. The worst cases will probably require two or three packages, with certain baths, the materials and instructions for which I will also send. I can cure *any case* if the patient will do as I require. Address "Doctor H. Monnett & Co., office corner of Broome and Mercer streets, New-York City."

CORDIAL OF CALIFORNIA LAUREL.

Recipe for the cure of Impotence, Sterility, General and Local Debility, and all diseases of the Nerves, Brain, and Genital Organs.

Alcoholic Tincture of California Laurel...	2 oz.
Chamomile.....	1 oz.
Valerian, English	1 oz.
Sarsaparilla	2 oz.
Spirits Ammonia.....	$\frac{1}{2}$ oz.

Dose.—One tablespoonful three times a day, before eating.

In the first year of the prevalence of the gold fever, I sailed for California in a vessel owned by a joint stock company, and, after a ten months' voyage, reached the "land of promise." Having visited London, Paris, Vienna, St. Petersburg, Naples, Edinburgh and Glasgow, and, in fact, every city of note in Europe, on professional business, I determined, (although I was in no need of seeking either money or medical information,) to see the natural wonders of the Pacific countries. A spirit of curiosity and venture prompted me to make the journey, and for the sake of my suffering fellow-creatures I am glad such was the case. I must say what I have to say in plain, rugged, condensed sentences. To begin and end as soon as possible, then:

A man once a doctor, is always a doctor. He can no more divest himself of his medical character than of his skin, and though he be well-to-do, in a pecuniary point of view, and a maker of a resolution to henceforth live for his family alone, the force of habit impels him to continue to study, experiment, and prescribe as long as he lives. A retired physician is one

of the most restless, most lonesome, and most dissatisfied beings that can be imagined. He feels the want of employment for his mind, and although he will not "make calls," he *will* keep at his books, and *will* rack his brains to discover infallible remedies for diseases difficult of treatment and cure.

Among the numerous diseases which are little understood by the faculty, and misunderstood by all classes of people, are those which afflict the *nerves*, the *brain* and the *genital organs*. These diseases are known by such a multitude of names that it would require a large volume in which to print them. When I was a student it struck me forcibly, from observation; that the gentleman who superintended my class had given up all hope of *curing* the victims of an important share of nervous afflictions—of those especially which sprang from *sexual excesses*, an indulgence in *destructive solitary habits*, *neglect of contagious ailments* of the procreative organs, *constitutional debility* of the same, and *hereditary weaknesses* of the system generally. These victims he would *help*, but I never heard him say he had restored one to perfect health. After I had graduated, I ascertained that not only my instructor, but all the old school physicians of eminence, had long tacitly and secretly pronounced these diseases incurable! One old practitioner concluded a conversation I had with him upon the subject, (which, for reasons best known to myself, always interested me *more than any other*,) by saying, "You can do nothing for such patients; they are doomed, sir, doomed! They are shattered samples of humanity, sir; they are like blighted trees. All you can do for them is to give them temporary relief; stimulate them, sir, get them half tipsy, sir, and they think they

are getting well, sir. But they are a great bother, at the best, and years have elapsed since I would have any thing to do with them!"

I was ambitious, and I devoted almost all my attention to these terrible ills. I never stopped searching for their remedies, and although I discovered many palliatives that almost hit the mark, it was not until I went sight-hunting to California that I succeeded, by accident, in finding a CERTAIN, SAFE, AND SPEEDY REMEDY.

In a beautiful region of the country, about twenty miles from Sacramento, I found a small *ranch*, belonging to one of Sutter's men. The owner of this *ranch* was near eighty years of age, but he was as lithe, as active, as clear-minded, as lively, as strong, and as healthy, every way, as a man of thirty. I formed a close intimacy with him. In the course of our conversations he told me that he had not consumed a gallon of intoxicating drinks in his entire life-time. I at once declared that to be the secret of his healthful and delightful longevity. He smiled a peculiar smile, and said I was mistaken. Plucking a long, delicate, deep-green leaf from a small bush near us, he said, "There, doctor, is the real Elixir of Life. I was once at death's door, and this saved me. It has been my preserver ever since. I do not know its botanical name, but I have entitled it THE CALIFORNIA LAUREL. I never saw it anywhere but here."

I chewed several of these leaves, according to his desire, and found that they had a pungent, aromatic, peppery taste, quite unique, and I moreover found that they were a magnificent exhilarant. A Digger Indian woman, who had maintained, for many years, among the members of her tribe, the reputation of be-

ing a prophetess, first made known to the old man the wonderful efficacy of these leaves in the cure of many diseases—among others, that of barrenness, or unfruitfulness of the womb, having administered a preparation from this plant, with great success, among the wives of chiefs, whose affections had been alienated from them by their inability to bear children to inherit the hereditary honors of the tribe. After hearing the old man relate this, my own curiosity was strongly excited, and I gathered a large quantity, made a strong tincture of them, and by mixing this tincture with several other medicines which I knew to be good for the class of evils I herein speak of, succeeded, after repeated trials and disappointments, in making the recipe at the commencement of this article, and which comprises the great CORDIAL OF CALIFORNIA LAUREL.

The efficacy of this marvelous Cordial depends upon the recipe being made up with scrupulous exactness. A grain too much or too little of any of the ingredients will lessen the potency of the preparation greatly. I am aware that the leaves of what the old man called "The California Laurel" are not to be had easily, or if they are, they are possibly known and sold by some other name. But this need make no great difference to you, for I have a large quantity of the Cordial on hand, and will send it anywhere to a sufferer.

Nature is abundant in remedies for all evils. In this "California Laurel," she has afforded the substance of a cordial that will restore vigor, animation, and the perfection of good health, to a constitution shattered beyond all apparent hope of recovery. *You can not take one dose of it without experiencing an entire change for the better.* Its curative, exhilarating, and invigorating effects are of *instantaneous production*,

and these effects, by a persistence in its use, are rendered *permanent*. In all ordinary cases of nervous debility, one bottle is quite sufficient to place the patient beyond the need of any more medicine. Happiness, strength of mind and body, and a renewed hold upon existence, are its miraculous consequences. I know this from experience, having tried it, before determining to make it public, in over a thousand cases.

The "Cordial of California Laurel" is an infallible remedy for Convulsions, Coughs, Spasmodic Attacks, Epilepsy, Fits, St. Vitus' Dance, Tremors, Fainting Spells, Despondency, Impotency, Vertigo, ALL DISEASES OF THE BRAIN, NERVOUS AFFLICTIONS OF EVERY CHARACTER, Flaccidity of the Muscles, Dyspepsia, Indigestion, Flatulency, Loss of Appetite, Jaundice, Palpitation of the Heart, Nocturnal Seminal Emissions, Restlessness, Night Sweats, Ringing in the Ears, ALL CLASSES OF HEADACHES, Gleet, Strictures, Whites, Irregularity or Stoppage of the Monthly Flow, Falling of the Womb, Affections of the Bladder, every disease of the Uterine Organs, and of the Male Organs of Generation, Rush of Blood to the Head, Languor, Inertia, Flying Pains, Hysteria, Hypochondria, Impurity of the Blood, Liver Complaint, Catarrh, Glandular Disturbances, Joint Diseases, *and all diseases of a corresponding character*, which are too numerous to catalogue.


Remember, I guarantee, on my soul and honor, that this cordial will do all I claim for it, and I challenge any body in the world to prove any assertion to the contrary.


Males troubled with any of the *local* horrors incidental to, or springing from, sexual or other excesses, or the *misfortunes* of cohabitation with females, will




PLEASANT DREAMS. See page 159.

find in this Cordial the salvation of their lives, and the source of joys innumerable.

 The Cordial will be sent anywhere upon the receipt of three dollars, put up in a style which does not betray the character of the medicine, or tell that it is medicine of any kind.

 The facilities for forwarding are at present so complete, that a regular daily delivery, to even the remotest parts of the country, can be promised.

 Money can be safely sent by mail, and as the Post-office now affords additional security by registering letters, for a fee of five cents, money may be mailed *at my own risk, so registered.*

Address

DR. H. MONNETT & CO.,
Corner Broome and Mercer streets, New York.

PART IX.

THE WOMEN! DISEASES DURING PREGNANCY.

THERE is no time when women should be taken care of more than during pregnancy; it is beyond cavil that the mental faculties are very highly engaged at this period, and unfortunately there have been but too many cases where fright or mental anguish has had such an effect upon the female mind in these conditions, as to act upon the *fœtus*, and in many instances bring a *lusus naturæ* into the world.

Every one is acquainted with the pig-faced lady of the city of Dublin, whose tomb is in one of the principal burying grounds of the city, and whose charitable bequest in the shape of a refuge for the sick, under the title of Madam Stephens' Hospital, exists as a *memento mori* of her extraordinary case. She was as fine a model of a woman as could be found, from the neck to the feet, but with a perfect pig's head; fed out of a trough made of silver, was educated, and could read and write well. The *lusus* was, of course, caused by a fright, and it is the recurrence of such cases that makes it imperative that females in a certain interesting condition, should be particularly on their guard.

It is equally noticeable, that the appetite becomes

considerably depraved, and that longings occur for particular kinds of food, while every now and again some caprice or sympathy will be evident, and the mind and the passions involved in some novelty; all of which may be simply set down as contingencies of the state we are speaking of. It therefore becomes necessary for the female herself, as well as those habitually about her, not to be ignorant of such matters; thus will they be guided in such a way, that nothing will probably be allowed to occur, by which a wrong turn may occur to her who is fulfilling the highest destiny to which a human being can be called.

I am aware that considerable difference of opinion exists on this subject, nor do I wish to instill into people's minds that *every thing* women long for in pregnancy, if denied them, will for certain be evil; neither would I entertain the idea that all the marks which are found on children after birth are to be attributed to some fright or accidental cause; still I am satisfied that such things do occur sometimes, and it is just as well to avoid them as not, where possible by a little attention to do so. That I might not appear too self-opinionated, I shall give some remarks from Dr. Hollick's work on the same subject. The doctor says:—

“It is still a question, however, whether the imagination of the mother can affect the child *before birth*, and if so, in what way, and to what extent? The popular belief in its influence this way is well known to be very strong, and probably it has some foundation, though there is no question but this belief is carried too far. The well known case in the Bible, in which Jacob caused his father-in-law's animals to

bring forth striped young, by placing peeled wands before the mothers, shows that this notion was entertained long ago, and the wonderful *marks* attributed to *longings* which we see every day shows that it still exists."

Farther on the doctor says—

"The fear that many people have of causing these marks is quite amusing, and has sometimes been acted upon for particular purposes. Thus I saw sometime ago, in a medical work, an account of a lady in England who induced her husband to buy a carriage and horses, which she longed for, by assuring him that if he did not do so, the child with which she was pregnant would be marked with them.

"In no case does the mother, before the birth, announce what kind of a mark the child will be born with, and yet if she knew about the longing that caused it, she ought to be able to do so. It is always after the mark is seen, that its resemblance is sought for, and then of course something can be thought of, that may at least be supposed to be like it."

As I said before, I do not believe in every instance where longings and accidents arise, that therefore of necessity the child must be marked, but I have every belief, and I think sufficient to maintain it, that in many cases such is the fact.

The case of Madam Stephens, already mentioned, is one undoubted example, and as to the doctor's statement, that it is only *after* the mark is seen, that a resemblance is sought for, is not, in my humble opinion, quite correct.

The following instance is one that came under my own knowledge :—

One of the most lovely women I ever knew was *enciente*, when, in getting into her carriage one day, the servant closed the door upon her wrist; the shock at the time startled her, and on returning from the drive, and entering the drawing-room, she said, "I regret that Thomas should have shut the carriage-door on my hand. (Doctor, said she,) I fear my child will be born without the right hand." Her words came true, and the child, when born, had but the left hand, the other arm exhibiting the stump exactly from the place where the lady in question had received the contusion from the door.

CHOLIC.

This will be found a very prevailing item in the casual sickness of the female during impregnation, if a confined or constipated state of the bowels is allowed to exist; great caution should therefore be used in diet, so as to avoid the continual action of medicines. There are two essentials that never should be forgotten here, namely, to keep the bowels regular, and to take moderate exercise whenever possible; these precautions will prove of the greatest possible advantage in ensuring an easy delivery.

SICKNESS OF THE STOMACH.

This is a common attendant on pregnancy, and requires but little observation: it rarely occurs to that extent which could cause alarm; its period of duration is until that of quickening; after this period the female enjoys (generally speaking) better health, and looks better than she did previously.

DROWSINESS.

The inclination to sleep in a state of pregnancy is

sometimes considerable, and the accompanying pain in the head is apt to arise from the blood vessels being too full; a plethoric constitutional habit must be avoided by temperance and exercise, and if necessary, by slight cooling medicines.

CRAMP.

This is also an attendant on the same state, and does not generally exhibit itself until about the fourth month after pregnancy. It generally comes on at night in the legs; some women do not suffer with cramps, but mostly those who previously were habituated to them.

HEART BURNS.

This is a sure attendant on pregnancy, and the desire which women very often show for eating chalk at this time, appears as if dictated by nature; magnesia is a simple remedy, and always effective on such occasions.

SWELLED LEGS.

This usual attendant causes females who are uninformed, to think something very wrong is occurring in their frames when it makes its appearance. No female, however, need be under any apprehension on this point, as it is simply the weight of the womb that presses on the vessels, which return the fluids from the lower parts of the body. The farther advanced in pregnancy the severer may be the cramps, but they invariably go off by rest.

FALSE PAINS.

Such pains often arise, and it is necessary that care must be taken not to mistake them for the real

pains of labor; they are generally caused by deranged state of the system, or perhaps from excessive fatigue, sudden exposure to cold, violent bowel attacks, or acrid food, indigestion, &c.

The greatest care should now be adopted for fear of a miscarriage, and the true cause of the pains discovered, and removed. The skilful nurse will easily perceive the difference between these and the natural pains of labor, the period of pregnancy assisting her in forming a just diagnosis. If assistance should be requisite, no time should be lost in obtaining it.

FLOODING.

This is a disease incidental to the state under examination, and as it is sometimes from accident or other causes rendered dangerous, no time should be lost in obtaining medical assistance.

I shall quote here from a respectable authority a few remarks quite pertinent to the subject, as I wish other persons to be heard when their views appear orthodox on any particular point.

“It is a case in which merely common skill and experience will seldom answer, because it is frequently attended with abortion, and often with the loss of life. Flooding is usually produced by a sudden fall, by over exertion, by fright and alarm, and not unfrequently by the gloomy and depressing passions of the mind. It is also produced by weakness of the womb, originating miscarriages, or other injuries derived from severe labor or child-birth. It also arises from the after-birth separating from the womb, and the large blood vessels entering into it, discharging their contents through the mouth of the womb.

“No discharges of blood ever take place from the

womb in a natural and sound state of pregnancy ; the idea of regular discharges in pregnancy is entirely erroneous; and whenever they do take place, they always prove to the man of skill and judgment, that there is something wrong. They always either proceed from the passage to, or from the womb itself. When they merely come from the passage to the womb, they are seldom, if ever, attended with danger ; but when they proceed from the womb itself, there is considerable danger that disagreeable consequences may be the result.

“ When but little blood comes away, from much walking or riding, or from standing in an upright posture, and there is only a trilling pain in the lower part, attended with no symptoms of fever, and no increased inflammatory action of the blood vessels, the blood may always be presumed to come from the passage to the womb. This can always be removed, and that very easily, by lying a short time in a recumbent or horizontal position.”

PERIODICAL PROGRESS OF THE FŒTUS.

It is no less true than extraordinary that the whole human race have for thousands of years been coming into, and going out of the world ; and that only within the past few years, has there been any real light thrown upon the true method of impregnation, or the periodical changes in the fœtus, during the nine months it is a tenant of the womb. This matter now however, by great research has in a considerable degree been brought to light, and although in a popular treatise like the present, it would not do to go into a minute examination of the mysteries connected with the female ovum, and the male animalculæ, still there

are points of practical value to mention; not only to the female community themselves as mothers, but also to those whose province it may be to attend upon such, during the period of pregnancy. There is no need of praise sufficient to be bestowed upon scientific men; who, when for years advocating a peculiar system, on finding out from increased knowledge, and increased scientific research, that they have been in the wrong path, honestly admit the fact, and have no hesitation in rejecting the old, no matter how orthodox it may have been, and taking up at once with the *New System*; where such of course bears the strict scrutiny of truthful investigation. To such men I say we are indebted as the true philanthropists of the age; and I make no doubt, there is an era upon us when all the old erroneous systems will fly before the light of truth and science, like chaff before the wind.

In the branch of medical jurisprudence we are now treating of, the most wonderful revolutions are occurring, and I make no doubt but within the next twenty years, more will be known of the great plan of man's existence, than has been revealed within the last five thousand years.

Among those whose labors deserve encomium may be reckoned Doctor Hollick, who, in his marriage guide has so successfully laid bare some of the old and erroneous doctrines, and at the same time given such satisfactory delineations of the new ones, that, on approaching the subject myself, although I confess to hold the same view, I think I shall be doing more justice in this one instance to the reader, to give the following narrative of the foetus during the nine

months of its incarceration, in the Doctor's own words.

The unaffected honesty of purpose which Doctor Hollick shows, even by resigning some of his own previous opinions, entitles him to the confidence of every one. He says—

“At the *twelfth* day we first begin to see the new organization and its envelopes with the naked eye. The whole is about the size of a large pea, and the remains of the vitellus, or yellow, can be readily seen. It is surrounded by two membraneous coverings, the outer one called the *chorion*, and the inner one the *amnion* is a fluid, called the liquor amnii. The two membranes, the liquor amnii, and the enclosed ovum, are called the ovulum. Immediately after conception the uterus also commences to secrete, from its inner walls, a considerable addition to the *decidua*. This lines the whole cavity, so that when the ovum first passes out of the tube it is met by this lining, which seems to prevent its entrance into the womb. The ovum, however, presses upon it and so makes a depression, like a nest, in which it lies. This prevents its moving about, or falling to the bottom of the womb.

“The weight of the entire ovum is about one grain. The embryo commences in the germ, and may now be seen about the size of a pin's point. The vitellus removes away from it, but remains connected by a small pedicle or threadlike tube, down which it is gradually absorbed as nutriment. A small white thread, scarcely perceptible, may be seen sometimes as early as this period, being the commencement of the brain and spinal marrow. The mouth is visible also from the twelfth to the twentieth day, and fre-

quently the eyes. These are placed at first on one side of the head, like those of quadrupeds, and move round to the front afterwards.

"At *twenty-five days*, the embryo is about the size of a large ant, which it also resembles in form. It begins to have a little more consistence, and the future bones begin to resemble cartilage or gristle. A small groove may be seen, denoting the neck, which thus indicates the separation of the head from the trunk. The weight is three or four grains.

"The *first month*, it is about the size of a bee, and is somewhat like a worm bent together; the arms may be seen like two little warts; they are first formed under the skin, and shoot out like buds, growing straight from the body; afterwards they become folded together, in a curious manner, upon the breast. The head is as large as the rest of the body, and upon it we can now see distinctly the eyes, like two black dots, the mouth like a line, and also the nose. The lower extremity is lengthened out like a tail. Weight about ten grains.

"The *second month*.—Every part has now become much more developed, and the general form is that of the human being. The superior members are much more elongated, and the inferior ones begin to be distinguished, forming in the same manner as the others. The fingers are united together by a membrane like the web on a frog's foot. The weight is about one drachm, and the length one inch.

"At *about seventy days* the eye-lids are visible, the nose becomes prominent, the mouth enlarges, and the external ear may be seen. The neck is well defined. The brain soft and pulpy, and the heart is perfectly developed.

“Three months.—All the essential parts are well defined, the eye-lids distinct but firmly closed. The lips perfect but drawn lightly together. The heart beats forcibly, and in the larger vessels red blood is seen. The fingers and toes are defined, and the muscles begin to be apparent. The organs of generation are remarkably prominent. It now weighs about two ounces and a half, and measures four or five inches in length.

“Four months.—The development is remarkably increased. The brain and spinal marrow becomes firmer, the muscles distinct, and a little cellular tissue is formed. The bones are ossified in a great part of their extent.

“The uterus now is so large that it can no longer remain in the lower part of the pelvis, but is compelled to rise up into the abdomen for more room. This change of position is improperly called quickening.

“Five months.—Every part is considerably increased in size. The lungs enlarge. The length is now eight or ten inches, and the weight fifteen or sixteen ounces.

“Six months.—The nails are marked. The head becomes downy. A little fat is formed. Length twelve inches, weight from one and a half to two pounds.

“Seventh month.—The whole being has rapidly progressed. The nails are formed, the hair is perfect. The bones are tolerably firm. Length fourteen inches, weight about three pounds.

“The two remaining months are merely devoted to further increase in size, and weight.

“Nine months.—Every function has become active

The skin becomes colored, and perspiration occurs. There are no indications of the intellectual functions, but the animal functions are remarkably active, particularly that of *taste*, which no doubt leads to the act of sucking, from the natural desire for its gratification. The child can now experience all the ordinary sensations of pain, hunger, heat, and cold, and is capable of preserving independent existence if brought into the world."

PREVENTION OF CONCEPTION.

This is a deal of misery for a woman to go through with. Of course, the world must be peopled, and to increase and multiply is the duty of the sexes. But is it the duty of a woman to make herself a slave, in order to bring up as many scions of her stock as a rabbit? Will not one child, or say two children, suffice the couple who are well-to-do in the world, and who are healthy and strong? Is it at all necessary to the welfare of society that families should be numbered beyond tens and dozens? I say no. Severe moralists contend that it is criminal to refuse to bear as many children as Providence wills a woman to have. This is nonsense. I don't believe Providence desires that any of his creatures should become drudges; that they should grow prematurely old, and burthen themselves with cares beyond those befitting their years. Even a wealthy mother is, in a measure, the servant of her babes. Though others nurse and tend them, she feels all the responsibilities of a parent, and if her arms are spared some labor,

her brain and heart are burthened with anxiety for the welfare and comfort of her little ones. Many a wife is made wretched by the too-frequent performance of the tasks of child-bearing. Her frame enfeebled, her nervous system shattered, her organs of generation suffering from a dozen different ailments, how can she perform the part allotted to her in the drama of society, or be the proper solace of her husband! Such a wife, however admirable as a matron, is but a poor companion. The encomiums of those who hold that the sphere of woman is similar to that of a beast of burthen, and that her time and sole office is to sacrifice herself that a multitudinous progeny may bear her lord and master's name, are but a poor recompense for her buried joys, and for the abrogation of the genuine and unalloyed enjoyments of the virtuous marriage bed. Morality, ye sage puritans, forbids such sacrifices.

But what if the couple be poor, and be constrained to labor for their daily bread? Is it criminal for them to check, by a harmless method—(*not* by abortion)—the increase of their family. I aver that it is not. On the contrary, I assert, and will ever maintain, that it is the height of wickedness for them to thrust infants upon the world to suffer, to grow up in want, and to endure the sharp pangs imposed by contempt and tyranny. The destiny of a poor couple having a child given to them every two or three years, is not difficult to be understood. Though they desire it ever so much, they cannot save a moiety of their earnings for a "rainy day." Their prospect for guarding against want—for providing against old age or sickness—is hopeless. They have squalling mouths to feed, tiny feet to shoe, little backs to

clothe and shelter, little minds to educate. Their hard-gained pittance would be small enough for their own necessities. With these children, what are they? Merely the means of keeping soul and body together. If parents so situated have not almost supernatural strength of mind and body, their unwashed, half fed, sparsely clad children must grow up unlettered, open to every vicious temptation, and unloved by society. It is such children that live to populate our prisons and our alms houses. The boys become mere tools in workshops, or something indescribably worse, while the girls, alas! foolishly tie themselves to other poor devils, and enact the same life led by their mothers, or else help swell the legion of unfortunates who throng the streets of our cities late at night, and "whose steps lead down to hell." What greater crime can we commit than to give existence to human beings for whom we have no bread, no roof, (save a hired one,) no school, except that provided by charity? If legislators were wise they would pass a law compelling poverty-stricken people to limit their offspring to a certain number. *This would be no hardship, but a blessing.* We should have fewer criminals, fewer prostitutes, fewer half-dead women in constant call upon the doctor, fewer despairing, worked-to-death fathers! "But what would these poor devils do?" asks the reader, "sleep in separate beds, and deny themselves the pure and holy pleasures that wait upon connubiality?" Most certainly not, I reply. Those pleasures may be enjoyed with perfect confidence in the absence of offspring. Nay, they may not, only be enjoyed to the full, but absolutely heightened. I will presently show how.

But another argument in upholding a *preventive of conception* lies in the fact many women of high and ordinary station are constitutionally incapable of giving birth to healthy children. Some cannot, from certain malformations, which it is needless to describe, bring living children into the world. Is it not monstrous, I ask emphatically, that *they* should undergo all the annoyances, pains, cares and DANGERS of pregnancy? Other women experience the greatest agonies, both mental and physical, during the nine months of pregnancy, and if often pregnant, live a life of continual penance. A husband with such a wife cannot be happy, nor can such a wife desire to have her existence prolonged.

There are women, too, who are continually diseased, and so there are husbands (as I have shown in other parts of this volume) who are in the same condition. There are consumptives, persons predisposed to insanity, individuals with king's evil, scrofula, gout, rheumatism, and many other afflictions that are *surely* transmitted to their children. Should they become parents? I am positive that all my readers will, with one accord, answer in the negative.

Once more, and I have concluded. We know that many males and females, young and middle aged, *will* form unlegalized connections. Laws of the sternest and severest character have not yet prevented the amorous passions from often being gratified at the expense of virtue. They never will! Preaching, prayer, goads, whips, chains, cannot prevent seductions and adultery. Ever since the world began (and in some ages illicit intercourse was *mercilessly punished by death*) the wisdom of each era

has devised all sorts of methods for the suppression of the criminal communion of the sexes. These methods have ever failed of their purpose, and I fear they will continue to fail in the future. While there are villains on the earth, and credulous females to love and listen to them—while amateness remains a ruling power—we shall hear of ruined girls and gay deceivers. Would that I could alter this frightful disposition of facts. But it is useless to wish for the power—it cannot be obtained. If we cannot destroy an evil, what is our first duty? It is clearly to *mitigate* that evil; to deprive it of as many of its features as we can—to make it as harmless as possible. If the sexes *will* have unlawful commerce, we are constrained to “trammel up the consequences” as carefully as the means at our command will permit. If a female unfortunately enters into an unholy compact—if she, in obedience to her great love, and by reason of the gigantic force of long-practised deception, yields the jewel of her soul to a rascal, is not her conscience sufficient punishment? Should she be made to give birth to a harmless, dishonored and friendless infant? Or, granting that *she* has no conscience, that her transgression imposes no remorse, and that she is willing to become a husbandless mother, is it fit that an illegitimate child should be ushered into an existence of shame? Heaven forbid that any one should answer yes. But these love-children are burthens to themselves and to society. They, in their turn, beget children, having neither name, honors, nor family to bestow upon them.

Many a poor girl, who has been weak enough at a certain moment to part with her virginity, has been exposed to shame and torture by becoming pregnant,

when had conception been safely, pleasantly and naturally prevented, she might have repented, concealed her first and only false step, and lived to do good. Thousands of families would thus have been spared bitter humiliation, and would have continued to live together peacefully, instead of being reduced to despair, and sent hither and thither, like a scattered flock of sheep, never to be reunited on this side of eternity. I am not aiding, by these remarks, in the commission of wickedness. I am not affording the evil-disposed any facility for the fulfilment of their vile schemes. Those who wish to sin will do so—as they have done since the Creation—without the aid of science. *That chastity which is the result of a fear of illegitimate offspring is not worth having*, and will not last any too long!

Woman has a most perfect and undoubted right to do just as they please about having children. I know that I can put into her possession a *sure and certain* means of prevention. One that she can *hold in her hands* or in her mouth, or have *anywhere about her person*, so that it *touches* any part of her *flesh*, at the time of coition or cohabitation, and she cannot become a mother, whilst the *pleasures of the act* in both of the *sexes*, are increased to the very highest degree of extacy and delight, both in the extent of the pleasure and the length of time.

This is named the VIBRATORY PREVENTIVE. It is a totally new and sure means of prevention. It is a discovery of my own. It is no leaden syringe, zinc, platina or copper sponge, or electric instrument, or any other useless, hurtful or deceptive article. Such things in one shape or another are the only means of preventing conceptions that have been used for the

last fifty years. And it were well that they never had been used, for a constant destruction of valuable human lives has been the consequence.

My VIBRATORY PREVENTIVE is unlike anything else ever used. It is a beautiful little instrument resembling the purest, fine silver. It can do no harm unless a female is *enciente*, or has conceived. In that case no female must touch it. For it would *so act upon the nerves as to produce miscarriage*. A miscarriage would be *inevitable* for it is a vibratory instrument and would so relax the nerves, and other parts of the system, as to gradually expel the *fœtus*.

As a sure, pleasant, healthful and certain means to enable ladies to be regular, and to keep regular, the Vibratory Preventive is unequalled and unapproachable. Either the male or female may wear it, or hold it about their person, but remember it must be resting on the flesh of either one or the other during the sexual act. For thus it is that the vibratory effect is produced upon the nervous system thereby rendering the seed, or semen inert, destroying the fecundity, or vital germ within it. It has been used extensively during the last ten years, and certain it is that no lady has ever become *enciente* who used it. And a great deal of poverty and suffering has been removed from many a man's door by its use. The article will last for fifty years,

The price of the Vibratory Preventive is three dollars, warranted, being as low as they can possible be made for, I send them in a small and double sealed package by return mail to any address, on reception of a letter containing three dollars. I send full and particular instructions showing how to use the Vibratory Preventive.—Also certain other instructions that

concern married people *only*; but of a nature, and resulting in benefits and pleasures that they least expect.

Just read the following from the celebrated Robert Owen:—

“See what a mass of evil arises from illegitimate children, from child-murder, from deserted children, from diseased children, and even where the parents are most industrious, and most virtuous, from a half-starved, naked, and badly housed family—from families crowded in one room, for whose health a house and a garden is essential. All these things are a tax upon love, a perpetual tax upon human pleasure, and upon health; a tax that turns beauty into shrivelled ugliness. Then comes the consideration—what a dreadful thing it is that health and beauty cannot be encouraged and extended—that love cannot be enjoyed without the danger of a conception, when that conception is not desired, when it is a positive injury to the parties and to society. This circumstance has been a great drawback to health, strength and love.

“What is to be done to remedy this evil? There is something to be done; a means has been discovered, a simple means, criminal in the neglect, not in the use. The destruction of conceptions has been sought by acts of violence, by doses of poison, that injure, and sometimes destroy the mother to reach the fœtus in her womb. This is dreadful, truly dreadful. Every village has its almost yearly cases of the kind. Hundreds of infants are yearly destroyed at birth; some cases are discovered, but many pass undiscovered. We condemn and shudder at the infanticide of China and other countries; yet it is a question if infanticide ever prevailed in any country to a great-

er extent than in our own. Here, then, as in every other case of disease or other evil, *it is better to prevent than to do worse*. Prevention pleases the mind of a woman at first thought; and once practiced, all prejudice flies, and gratification must be the consequence. To weak and sickly females—to those to whom parturition is dangerous, and who never produce living or healthy children, prevention is a very great blessing. And it is also a real blessing in all other cases, where children are not desired. It will become the very bulwark of love and wisdom, of beauty, health, happiness, and virtue. If the question of love were thus made a matter of sedate and philosophical conversation, the pleasures arising from it, would be greatly heightened, desire would never be tyrannically suppressed, and much misery and ill health would be avoided. Parents would explain its meaning, and its uses, and its abuses to their children at proper age; and all hypocrisy, and what is worse, all ignorance upon the subject, which leads to so many disasters, would cease. We should soon see a much finer race of human beings, a much more chaste and virtuous race than we now see. Restraints on love operate precisely as they operate in cases of excessive taxation; they destroy the revenue sought, and produce the evils of smuggled and more disastrous intercourse.”

PART X.

SYPHILIS.

The disease known as Syphilis, or more commonly speaking, Pox, is one of the most destructive and terrible that ever afflicted the human race. As to its origin many speculations have been hazarded, but not one is sufficiently in advance of its contemporaries to induce me to declare in its favor. It matters little *how* the scourge originated. My business with it is to warn my readers against contracting it—to advise them if they *do* contract it to get rid of it as speedily as possible, and to beg of them, if they wish to preserve their happiness—perhaps their lives—to avoid attempting to cure themselves, or get cured, by old style, or Mercurial practice.

The first symptom of Syphilis is almost invariably a little ulcer or sore, either in the glands of the penis, or the prepuce. This a chancre, of which there are several forms. Usually it appears in the shape of a little pimple, the head of which soon breaks off. A fiery surface is then discovered, which is speedily covered by a yellowish discharge. This sore, if not attended to, will increase in size, and spread very much. Sometimes there are several of these chancres, which, if let alone, will ultimately join together,

and form one large excavation or ulcer. About a week usually elapses after inoculation or contagion before these sores appear. From chancre the disease, if unchecked, next goes to bubo, a frightful swelling of the glands in the neighborhood of the privates. Bubo runs to suppuration or abscess. All symptoms after this are called *secondary* and show that the veins of the disease has spread throughout the active system. Secondary symptoms develop themselves in a variety of ways, and in almost every part of the body.

The throat and upper part of the roof of the mouth, are generally the first places attacked. Ulceration exhibits itself in the form of red patches, that spread, deepen, and occasionally extend to the bone, which also falls a victim to the ravages of syphilis. The nose is liable to the spread of the infection, and hideous deformity follows as the bones exfoliate and are destroyed. The surface of the body shares the general destruction. The skin becomes covered with copper-colored spots, that degenerate oftentimes into leprous blotches or foul ulcers. The bones do not escape the ravages of this hydra-headed pestilence; the joints enlarge, become painful, and the surfaces of the bones tumefy, forming what are called *Nodes*, whilst the interior yields to the process of absorption, or rots away, constituting what is called *Caries*. Here is a *Caried Skull*. This is frequently the result of *Mercurial*, or other quack treatment.

The ligaments and tendons are also the seat of intense pain, wholly depriving the patient of sleep. It is extraordinary the length of time that some constitutions bear up against this complaint, and no less so the rapidity with which others sink under it. It is

obvious that no time ought to be lost in seeking and adopting proper attendance.



My treatment prevents these terrible results, and will heal them, and banish them. No matter how bad the case I can cure it, and cure it well. Write to me the particulars, and I will return you a faithful answer as to the length of time it will take me to cure you THOROUGHLY. Early cases I can completely obliterate in from a week to a fortnight, and no one will know that you have ever been unfortunate. Here is one form of Tubercular Eruption of Syphilitic origin, brought out by Mercury and the old treatment.



Below I give you an example of the absorption of the venereal disease into the system, presenting ulceration and suppuration of the glands of the face and throat. Obstinate as these casea are, they yield readily and forever to my Vegetable Preparations.

I do not make this statement in a spirit of egotism, but with a strict regard for the truth. Mineral treatment is outrageous even in the hands of an educated physician; in those of a pretender it is almost certain death. Mineral preparations *must do evil* in order to accomplish what is termed good;—that is, to cure one disease *they must of necessity produce others*. Look at these illustrations and then judge of their efficacy. I

use nothing but potent preparations from things that grow, and that, in the nature of their existence partake of our own nature.



Here now, as follows, will be found an example of venereal herpetic vesicular eruption. In this case the affection of the skin followed a single sore, or chancre, on the penis.

In some constitutions the virus makes more rapid ravages than in others. In a system enfeebled by any other sickness, or rendered impure by the use of intoxicating drinks, the consequences of syphilis are generally of the most speedy development.



Next we have an example of scaly eruption of the face, which, under allopathic or quack treatment, or by self-tampering with nostrums, will be made *to spread all over the body*. It is a secondary symptom, and cannot be eradicated safely and certainly by any treatment but mine, or some other practitioner, who adopts my system and has my experience.




I will close this series of illustrations (more eloquent and more practical than language) by giving a sample of the effects of the combined action of malignant pox and the free use of mercury. You will see that the cartilage of the nose is completely destroyed, as well as the soft parts adjacent, and that the very bones are going. I have seen dozens of cases, of which this is an instance, in the hospitals. Had you not better **RUN THE RISK OF MY TREATMENT** than of such an awful condition as this? I address women as well as men.

Women are frequently unfortunate in these respects. They often have unfaithful husbands, or sometimes circumstances expose them to the danger of contagion from other persons. To all such I offer the certain promise of a speedy and secret cure. Remember that delay is often fatal when these diseases are contracted. A week's delay in seeking proper remedies may be productive of years of bodily and mental suffering, and may indeed ruin the victim for the remnant of a miserable and smileless life.



GONORRHOEA, OR CLAP.


Scrofula, catarrh, blindness, and consumption, are its results. Young people should not look upon it as a light and merely local affliction. It is not. It is much worse. Clap unchecked or badly treated, turns to gleet, which often punishes the patient for years. I can cure it in its most obstinate form. Then there is *swelled testicle*. There is also HYDROCELE, or *dropsy of the testicles*. From this, clap proceeds to STRICTURE, by which the urethra is either wholly or partially closed up. To describe this is altogether unnecessary. I cure it *without instruments*, and *without torturing the patient in any way*. Clap also introduces a variety of diseases of the bladder. If you would escape all these horrors—either of syphilis or gonorrhœa, keep my medicines on hand, or use my patent protecting sheath or cundum, which is made by a process known only to me, from gutta percha and the fresh silk cocoon, and which, if worn, *increases the pleasures of copulation*. It is highly magnetized, and neither the male nor female are conscious of its presence. I will send it to any part of the country, *free of postage*. Price, one dollar (\$1) each; three for two dollars (\$2), or five dollars (\$5) a dozen. Don't use the ordinary cundum. It is no protection whatever—connection with a female, with one upon you, is little better than masturbation. Address Doctor H. MONNETT & Co., office corner of Broome and Mercer streets, New-York city, N. Y.— One of these cundums will last from four to five years. By getting a dozen, you stand a chance to make something by selling them singly to your companions.

THE MAGIC SIX.

Persons who are suffering with *private diseases*, in any phase or shape, can be safely, pleasantly and permanently restored to health by observing my directions, and taking my vegetable medicines. I have arranged the remedies which I prescribe in such a manner that the unfortunate, by perusing this schedule, can tell just what they require, and are so spared the expense of procuring, at hap-hazard, that of which they have no need. Read what follows, and pay particular attention to the classification.

For recent cases of gonorrhœa—that is, cases of only a few days or a few weeks standing, use


MONNETT, No. 1.—This remedy can be taken without exciting suspicion as to its character. It is pleasant, harmless as to its after effects, and eradicates every atom of the disease as surely as fire will purify metal from dross. It is equally useful for the female as well as for the male. It will cure fluor albus.

 Price two dollars. Sent anywhere by mail, free of postage.

MONNETT, No. 2.—For obstinate gonorrhœa, or syphilis, in its early stages, this remedy must be used freely and faithfully. It is put up with full directions for use, and will be found as efficacious as all the famous French preparations (which apparently cure) put together. It can be taken and applied without even your bed-fellow being led to suspect anything. Remember, it contains no mineral poison. It has received the encomiastic endorsement of the leading physicians in the London, English, Scotch, and New-York hospitals. Price \$2.

MONNETT, No. 3.—This must be used, in connec-

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MONNETT, No. 3.—This must be used, in connec-


tion with other remedies which I will send, for severe cases of syphilis. It eradicates chancre, bubo, venereal warts, eruptions caused by mal-treatment, and is altogether a great purifier of the system. It is fatal to the virus of syphilis, and at once completely banishes and neutralizes it. For all persons who have permitted either gonorrhœa or syphilis to get too much headway, or who have endeavored to cure them with quack or mercurial medicines, Monnett No. 3, must be regarded as a godsend.

 Sent everywhere by mail, with ample directions, free of postage, for \$2.

MONNETT, No. 4.—This will at once supply the loss of virile power, destroy impotency, and will agreeably and surely cure (mind, I say CURE) *all weakness arising* from any kind of venereal disease, and the bad treatment or neglect thereof. Used in connection with Monnett No. 3, this remedy will make a strong and sound person out of the weakest and most hopeless of "used up" venereal patients. A splendid invigorant!


 Price two dollars. Sent anywhere by mail, free of postage.

MONNETT, No. 5.—This is an extract to be used in the worst cases of *secondary* or *hereditary* syphilis. It eradicates the poison so that no trace or taint of it is left. It should be freely used by those who do not wish to transmit a filthy, painful and disgraceful inheritance, in the form of disease, to their offspring. It will remove all old syphilitic sores, banish nodes, caries, glandular disturbances, &c.

 Sent anywhere for \$2, by mail, free of postage.

MONNETT, No. 6.—This is for gleet, strictures,

seminal weakness, ailments of the bladder, kidneys, womb, spine, throat, &c., springing from gonorrhœa or syphilis. It will remove the worst stricture ever known and in an incredibly short space of time. A chronic gleet will very speedily be dissipated by it, if it be taken in connection with the other "Monnetts." All ailments of the prostrate gland vanish before it as if it were a charm.

 Sent anywhere for \$2, by mail, free of postage.

ONE PACKAGE, containing all the above remedies, will be sent to a single address for ten dollars.

I will supply country physicians, or gentlemen of high standing, who reside in out-of-the-way places, where physicians are not always to be found, with the above remedies *by the quantity at a liberal discount.*

DR. H. MONNETT & CO.,
Corner Broome and Mercer streets,
New-York City.

PART XI.

Natural and Celestial Magic.—The Hermetic Art.—The Constellatory Practice.—The Wonders of Natural and Celestial Affinity.—The Powers of Dead Serpents — Wonders of the Cabala, or Celestial and Terrestrial Forces.—Alchemy, or the Grand Old Doctrine of the Philosophers Demonstrated.—Cerimonial Magic Illustrated.—The Occult Properties of Stones, Chrystals, Herbs and Metals.—The Mysteries of the Cabala Explained.—Also Cabalistic Figures, and the Mysterious forces of Active to Passive Principles Illustrated with the Times, Bonds, Offices and Conjuraton of Good and Evil Spirits.

Liebeg's Goldometer.—This instrument is used for the discovery of Mines, Minerals, Treasures, &c. It is made of mercury, gold, and magnetic sand. Millions have been discovered by its use. It is easily used and sent to any address by mail prepaid, also warranted and with full instructions on reception of five dollars. Address Professor Eysler, care of Doctor H. Monnett & Co., corner of Broome and Mercer streets, New-York City, N. Y. It will be sent by return mail.

Bricks eighteen inches long, eight inches thick and twelve inches wide may be cast into moulds of the following substances: Sand and refuse fourteen bar-

rest, Nme one barrel, let it be as wet as brick clay. Thus every poor man can raise a comfortable, and even a magnificent habitation of his own without much labor or expense.

To make Leather wear Forever.—Let it receive as much neats foot oll as it will take. If regularly repeated every three months, leather seems to be impervious to outward action, and will last for years.

Increase of Milk and Butter.—If cows are given four ounces of French bolled hemp seed, it will greatly increase the quantity of milk. If pans are turned over this milk for fifteen minutes when first milked, or till cold, the same milk will give double the quantity of butter.

To prevent Cattle, Fowls, &c., from getting old.—If cattle are occasionally fed a little of the extract of the June berry, it will renew or extend the period of their lives. I use it in connection with the vanilla bean, and I do know that the two in connection will produce the most wonderful results. It will act on people the same as on the animal kingdom. New flax seed frequently given to cattle in small quantities will make them, whether young or old, or if as poor and thin as skeletons, soon to appear fat and healthy. Horse Jockles will make a note of this, but be careful and not deceive the inexperienced too much.

To Raise Double Crops, &c.—Throw a solution of sulphur and salt on your dung, before you spread and plow it in. The same will cause double crops of grass, and in fact of every grain and vegetable that is raised, it is a hundred times better than plaster and guano mixed.

To Bring Dead Trees to Life.—Bore a deep hole near the roots, and fill it nearly full of blue vitriol.

If there is any life remaining in the roots it will soon be reinvigorated and flourish with exceeding beauty. It is by this process that different substances may be made to ascend through the sap of trees, and thus a given tree may be made to produce the fruit of all trees, vines, bushes and even vegetables, of the kinds that grow on top of the ground.

To Catch Abundance of Fish, Eels, &c.—Get over the water after dark with a light, and a dead fish that has been smeared with the juice of stinking gladwin. Directly the fish will gather around in great quantities, and immense numbers of them can easily be scooped up. Another curious thing of a like nature is, that when a black snake is killed in the day time hundreds of other black snakes will gather around him at night. Many kinds of serpents are attracted in a like manner. Who will say that here is not natural affinity, or Celestial and Terrestrial magic.

To Discover Things Lost, Stolen or Hidden.—Learn the time and place the person losing was born under, and trace his horoscope. It will give the full particulars and where to find the lost article.

To Raise Grass, Clover, Mushrooms, &c., without Seed.—Spread a little lime on waste moss ground and you get an abundant crop of clover. Cow and horse manure mixed, will produce mushrooms. Oats sown at the usual time, and kept eaten down or cropped down without getting ripe, will the next season from the same stalks produce an abundant crop of rye. I can only account for these things upon the simple ground, that the most primitive types under a law to which that like production is subordinate, give birth to the type next above it, this again produced the next higher, and so on to the very highest known existence.

It is well known that often when trees or forests are burned down that other species or genera of trees will rise in their stead, of course without seed. It is also well known to all learned physiologists that the brain of mankind passes through the form, character and substance of seven different existences or types before we are allowed to breathe the breath of life. I will remark in connection, that human beings have been and can be artificially made. If the vital fluids are put into a receiver and surrounded by certain circumstances, the same as it would have been in the womb of its mother, may not the same result be produced, or, will not the same causes produce the same results? Many things of a like nature, and some certain others that no man dare refer to in an open way, are done by the use of plants, animals, vegetables, stones, chrystals, serpents, scorpions, civet cats, chameleons, basilisks, seeds, fumes and vapors, so as to do all wonderful things, and sometimes to subvert the powers of nature. Some of these things are used from the product of dead bodies. All is given here, but in a careful and guarded way.

To Increase the Weight of all Grains, &c.—Fill an open mouthed vessel with water and sink it partly down into the heap of grain. Soon the dry grain will absorb all the water, and thus measure and weigh more. Moisten silk it will weigh more. Add ashes of bones to soap, bean meal to wax; chestnut meal to honey; rail besin in oil, &c. This is all roguery and swindling, but I give it as information only.

A Mode of Preparing Paper to Resist Water.—

- Plunge unsized paper, once or twice, into a solution of mastic, in oil of turpentine, and dry by a gentle

heat. This has all the properties of writing papers and may be used for that purpose.

To Render Paper Fire-Proof.—Whether the paper be plain, written, printed, or even marbled, stained or painted for paper hangings, dip it in a strong solution of alum water, and thoroughly dry it. In this state it will be fire-proof.

A Composition to Render Wood Fire-Proof.—Dissolve some moist gravelly earth, which has been previously well washed and cleared from any heterogeneous matter, in a solution of caustic alkali. The mixture, when spread upon wood, forms a vitreous coat, and is proof against fire and water. The cost of this process is very insignificant, compared with its great utility, being about thirty-eight cents for every hundred square feet.

Paste for Sharpening Razors.—Take one ounce of pulverized oxide of tin, and mix with it a sufficient quantity of the saturated solution of oxalic acid to form a paste. Rub it over the strop, and when dry, a little water may be added. It gives a fine edge to a razor.

To Prepare Water-Proof Boots.—Take three ounces of spermaceti, and melt it in an earthen pot over a slow fire; add thereto six drachms of India rubber cut into slices, and after it dissolves add of tallow eight ounces; hogs lard, two ounces; amber varnish, four ounces; mix and it will be fit for use immediately.

An Apparition of a Ship in the Air.—In 1549 a ship with many passengers set sail from New Haven. In the next spring no tidings came from Europe of Capt. Lamherton and his vessel. New Haven's heart began to fail. In the June ensuing a great thunder storm arose, and the lost ship appeared at the mouth

of the harbor, all sails set, the children cried out, there is a brave ship, and the people blessed God and rejoiced. At last when the ship was apparently so near the wharf that a stone might be thrown on board of her, her main top seemed to be blown off and left hanging in the shrouds, then all her upper works seemed to be blown away. Soon after her hull seemed to settle and vanished into a passing cloud. This was the very model of the lost ship and doubtless her tragic end. Here we have spiritual, natural, and celestial affinity. The above is narrated by the Rev. James Pierpont.

To Cause Various Dreams.—Before you retire eat a little balm. Pleasant sights will appear in your dreams, as fields, gardens, trees and flowers, you feel that you see and behold the whole face of living nature. If you use oil of poplar and balm of gilead when awake, it enables you to see and behold all things in nature and to foretell things to come. Dark and troublesome dreams are brought about by eating French beans, leeks, weabine and new red wine. You will think you are being carried into the air, with lightning and fearful apparitions.

To Make Barren Women Conceive.—They must drink sage tea often and use pure salt. Plutarch says,—Female mice will conceive only by licking salt.

To Make the Face Clear and Beautiful like Silver, and to remove spots, tan, pimples, blotches, &c.—Wild tansy, horse radish and sweet milk seed as an ointment will truly do all that is above stated. It is also good for neck and hands.

To Change the Color of the Eyes.—Anoint the forehead with a solution from the ashes of hazel nut, and

hy its oil you can make the eyes white, gray or black, varying hy solution.

The Hair may be made to grow long and quickiy by using an ointment of marsh mallows, iard, cummin seed, mastic and yolk of eggs. It may also thus obtain a durahie and hrilliant jet black or auburn, or as desired. Any one who may have been as bald as a sheet of paper for years, are informed that I can give a heautifui head of rich black hair by the above means. Persons who suffer from haidness, will do well to correspond with me.

How to contract from being Over-widened in Confinement, &c—Rotula, an ancient writer, says, we may honestly speak of this, as conception is often hindered hy it. The antidote is gail, sumac, piantain and comphy in extract or solution. Anoint the parts. When used a few times their result is permanent, and no person can tell hut what one is still a virgin. I will send this preparation, with full instructions, hy mail, to any one who needs it, on reception of three dollars. I require profound secrecy.

To Change the Human Features—To look pale, lean and old, or full of pimples.—The fumes of saffron, brimstone and sublimate of mercury, will do it. Then if the person acted on is put under the influence of iohion sulphuris, ether, or nervous ether, made from extract of opium and aconite, both of which are dangerous in the hands of an unskilful person, the person operated on will look as the operator shali think or wish them to look like, and act like an animal, and imitate the same in gesture, action, &c. If any one shali go into a church or any public assembly with an uncorked hottle of this subtle substance, he can cause the preacher or speaker, or any one pre-

sent, to do anything he desires. Ladies may thus be made to turn somersets in the streets, judges to quit the bench, prosecuting attorneys, &c., to quit business, and to laugh, dance and sing, as if they were a company of jugglers or shaking quakers. There is nothing, absolutely nothing that the operator cannot make any one, or any number of people do, by the use of this subtle substance, together with a few other things. By combining spiritual influence with this means, all papers, goods, books, bonds, mortgages, and signatures from all papers can easily and quickly be removed, and no one but the operator can ever know how, or by what means it was done. It is true that packages of money and other valuable papers are every day moved by invisible means from one place to another. It is true that the operator, or he who has this mixture with him, can go where he likes, without being seen or suspected, and to remove what he pleases, and no one can ever be the wiser of it except himself. He can travel on boats, stages, railroads, &c., without ever being seen. He can cause any one to do anything for him that he desires—whether male or female. He can cause the result to be temporary or permanent, just as he desires. He can inspire fear, terror or gladness, and can by this same means, a little varied, injure or kill people at whatever distance. Besides doing all of these wonderful things for sport, gain, profit and evil, he can also accomplish a vast amount of good by it. He can cure many diseases by it, and especially liver and nervous diseases. I forbear to write any further on this subject, and would direct the reader's attention to the accompanying illustration, which shows the effects of this preparation on a party of gentlemen

who are amusing themselves by testing the experiment. But this is an article I would advise my readers not to meddle with; in the hands of unskilful persons, it might be the means of producing a great deal of mischief.

To Make the Human Face Grow.—The decoction of a chameleon, rubbed on the forehead, will make the eyes green. The hair of the head can be made to fall off by touching the body with the milk of boak or of salamander. The leprosy, Pliny says, may be produced by similar means. Plutarch says that to soak a hen's egg in vinegar, the shell will soon get so soft as to be put into the smallest bottle. Also, that a hen's egg, kept in the spawn of the cuttle fish, will soon be larger than a man's head; also, by a similar means, rats may be made to grow as big as horses. About the eggs, I believe that, for I have done it, but about the rats, I should like to have the privilege of seeing it, before I could say that I fully believe it. I will not favor a deception if I know it to be such.

To make a Room Seem all on Fire fearful to behold.—Salammoniac, half an ounce, camphor, one ounce; burn it. Be careful that no woman with child is in the room.

To Handle Fire without harm.—Quicksilver neutralized in vinegar, and the white of an egg smeared on, will preserve anything from fire. These are ways by which conjurors, buffoons and mountebanks operate. There is, however, nothing natural or celestial about them. It is sheer trickery and deception. The laws of the several civilized nations have denounced them as impostors.

To make a Light burn for ever without replenishing.—A lamp filled in a glass globe and arranged with pipes, so as to continually return the escaping

substances of the oil back into the lamp again without any loss, will of course produce the above result. This then can be done.

Living Creatures Roasted and Baked Alive.—Make a fire round the body, then continually give as much cold water as it will drink. It will drink ravenously. Also keep cold water dropping upon the heart. The water cools his heart and vital parts, and thus you cook him alive. Set him on the table when done, and he will cry as you carve him into pieces.

Fifty Hens' Eggs Changed into One Egg.—Break fifty eggs into a bowl, then put them into a bladder just the size and shape of an egg. Put the shells in vinegar, it will soon dissolve them. With this solution paint the bladder over a few times, and the egg-shell is formed perfectly. This is curious, but is none the less true.

To Fry Fish on Paper.—On white paper put oil or fat, and your fish. Set it on a slow fire of coals that has no flame, the fish will soon be well cooked.

How to Roast Chickens without Fire.—Clean a chicken, and run a red-hot iron through his body, and cover it up with wet cloths. In a short time it will be well baked.

How to make a Bird or Chicken Roast himself.—The celebrated philosopher Albertus writes thus:—A fowl, that if a stick of witch hazel is ran through it, and it is hung before the fire, that the fowl will keep turning round till it is well roasted.

To Cure Drunkenness.—Keep the patient for one week on nothing but liquor. This is a sure cure. Extract of calcerwart will also cure it. Laziness is also cured by giving to the patient an occasional dose

of ferri. The sulphate of ferri is best. It acts on the liver and vital organs, and is a sure cure for Laziness.

Living Creatures are drawn together by Sympathy.—Throw a chameleon into water, or sand or chaff weazels, mice, cats, fleas, frogs, rats, dogs, &c., are brought together, so that you can catch and destroy them.

To Make Dogs and Cats Bewitched and Stupid.—The Ophrastus says the herb almerra will do it. Henbane will also do the same thing. A dog's color may be changed by quick lime and litharage. A dog cannot run from you or bite you, if you have another dog's heart in your pocket. A bird cannot fly if you cut the upper and lower nerves of its wings.

To Renew all Old or Defaced Letters and other Papers.—Boil galls in wine, and sponge over the surface, the letters or writings will be as fresh as ever.

Images to Hang in the Air.—This is done by inverted mirrors. People, when walking, can be made to look as if they were upside down, and many other wonderful things may be produced. There is much deception about it, however. An image may be thrown upon any object in any place of a dark night—terribly frightening those not knowing how done.

To Alter the Human Face.—Anoint with shells of walnuts and pomegranates in vinegar, the face will be black. Oil of honey washes red and yellow color.

To make the Face Swelled, Pressed Down or Full of Scars.—Nothing deforms the countenance more than the stinging of bees. Tumors and cavities are made

by tithymot to the eyes, nose and mouth ; cantharides also altera the features.

To Cure the Bite of Vipers, Scorpions, Lizards, Serpents and Snakes.—A few drops of ivy, almond wood, ash, juniper, eider wine and bay leaves, or au extract of these will soon cure any venom. Alexander the Great used to cure drunkenness by similar means. The courage of men and armies, it is stated by Timotheus, may also be drawn out of them by things of nearly a like nature.

How Ladies may be made to Throw their Clothes off, and go about in a nude state.—A lamp of hare's fat set in a room and let burn, will cause the gentlemen and ladies to throw of their clothes quickly, and they will dance, laugh, and sing, as long as the oil burns. The effluvia of the hare's fat must, it seems to me, penetrate the brain in a wonderful manner. There are herbs which thrown into the fire will make any one present, both drunk and foolish. They will leap and dance, like a lot of fools. The face may be made to appear lean and pale by throwing on it the fumes of old wine and salt. Sulphur and deadly night shade burned in company will make such company look pale and terrific.

How to Enlarge the ——— of Males, whose ——— is too small for the purposes of generation, or has become impaired from sickness, excesses, self-pollution or private diseases. I trust the above is plain enough to be understood by those whom it concerns. I can assure such, that I can send them a mild and harmless means that will soon extend, &c., to any dimensions desired. Any one who may desire to confer with me on the subject, will address thus: Dr. H. MONNETT & Co., corner Broome and Mercer streets,

New-York City, N. Y. They will be promptly answered by return mail

A Simple, yet Curious Thing.—Any one may wet a thread with salt water, and suspend a button from a ceiling, and then burn the string to ashes, and yet the button will still hang. This is a strange thing to look at, yet it is easily seen that it is brought about on the globule principle. And as in this case, so it is throughout the whole domain of natural and celestial philosophy, or, in other words, and which only means the same thing—natural and celestial magic. I wish to impress the public mind upon the fact, that all of these apparently curious things are brought about by natural and not supernatural means.

To Multiply Trees without Seedlings or Grafts.—Clip off the last year's growth, and stick the cut end in pulverized blue vitriol, and then stick the end into a large potato and plant it. It will flourish like a rose, and grow four times as fast, and bear more and better fruit than trees that are raised by what is called natural means. This is a discovery of my own, and I regard it as a great and valuable one, and worth more than a hundred times the price of this book. Salt sprinkled on any kind of cabbage, or vegetables of any kind, will double the crop. All seeds by being soaked in a solution made from wine, mandrake, salammoniac and salt, for a day before they are planted, will result in an early and a double crop on any soil; some yields more than a double crop.

Do the Inhabitants of other Planets ever Visit this Earth?—I propose in this connection to make a few remarks on the following: Mr. Henry Wallace and other persons of Jay, Ohio, have recently detailed to me the annexed. There are thousands of such cases

on record. These gentlemen state that sometime since on a clear and bright day, a shadow was thrown over the place where they were; this necessarily attracted their attention to the Heavens, where they one and all beheld a large and curiously constructed vessel not over one hundred yards from the earth. They could plainly discern a large number of people on board of her, whose average height appeared to be about twelve feet. The vessel was evidently worked by wheels and other mechanical appendages all of which worked with a precision and a degree of beauty never yet attained by any mechanical skill upon this planet.

Now I know that thousands will, at this recital, cry humbug, nonsense, lunacy, &c., but I know that there are other thousands who will read and reflect. It is for these latter thousands that I write. Once upon a time there appeared a celebrated reformer, who arose among the people and taught a new doctrine, that from its reasonableness and its simplicity, electrified the hearts of the thinking people. But the party who didn't think, and who hated reason, and new ideas, cried out away with him to the crucifixion. And they did crucify his body, but they have not yet succeeded in crucifying the reason and new facts and ideas that he taught.

In view then of the above, I venture to advance the following remarks, viz:—I believe that the time will come when all of the inhabitants of all worlds or planets in the solar system will regularly visit each other—when in the fullness or fruition of things, an interchange of ideas and commodities, visiting and greetings between the respective inhabitants of all worlds or planets will be common and universal.

I believe that the grand aspirations of an advanced humanity on this earth is not without a good cause and a good reason. I believe that when the respective atmospheres seen surrounding the different planets in the solar system, indeed of every part of the universe, shall have passed into the highest condition of excellence and purity of which it is capable, that it will then give life to a more exalted and finished condition of genera and species, or inhabitants. That all of the planets are now inhabited by a kind of beings suited to their respective planetary and electrical conditions, is, I think, certain. And that the inhabitants of thousands of these worlds that roll with eternal beauty throughout the boundless regions of the immensity of space, have attained that advanced condition in their planetary being, I have no doubt whatever. And that this ship which Mr. Wallace and others seen, was a vessel from Venus, Mercury, or the planet Mars, on a visit of pleasure or exploration, or some other cause, I myself, with the evidence at hand, that I can bring to bear on it, have no more doubt of than I have of the fact of my own existence. This, mind, was no phantom that disappeared in a twinkling, as all phantoms do disappear, but this aërial ship was guided, propelled and steered through the atmosphere with the most scientific system and regularity, at about six miles an hour, though doubtless, from the appearance of her machinery, she was capable of going thousands of miles an hour, and who knows but ten, yes, fifty or an hundred thousand miles an hour. And why then may not the scientific geniuses of other planets have done as much as ours have? Besides this, if I had room I could draw an argument



THE PHANTOM SHIP—CELESTIAL VISITANTS. See page 166.

from the electrical condition of the media existing between the planets, to show that a body once in motion at a given distance from a planetary body in space, will move with nearly the speed of electricity till it meets again the resisting media or atmosphere of another planet or body in space. That all of this knowledge, and a million of times more, may be known to some of the exalted beings of other planets in space, I have no doubt. But as I was saying, this aerial ship moved directly off from the earth, and remained in sight, till by distance she was lost to the view. The foregoing is my firm and decided conclusion and belief in this matter.

CHARMS, SPELLS, AND INCANTATIONS.

Charms against Furious Beasts.—Repeat reverently, and with sincere faith, the following words, and you shall be protected in the hour of danger :—

“At destruction and famine thou shalt laugh, neither shalt thou be afraid of the beasts of the earth.

“For thou shalt be in league with the stones of the field ; the beasts of the field shall be at peace with thee.”

Charm against Trouble in General.—Repeat reverently, and with sincere faith, the following words, and you shall be protected in the hour of danger :—

“He shall deliver thee in six troubles, yea in seven there shall no evil touch thee.

“In famine he shall redeem thee from death, and in war from the power of the sword.

"And thou shalt know that thy tabernacle shalt be peace, and thy habitation shalt not err."

Charm against Enemies.—Repeat reverently, and with sincere faith, the following words, and you shall be protected in the hour of danger:—

"Behold, God is my salvation; I will trust, and not be afraid, for the Lord Jehovah is my strength and my song; he also is become my salvation.

"For the stars of Heaven, and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

"And behold, at evening tide, trouble: and before the morning he is not; this is the portion of them that spoils us."

Charm Against Peril by Fire or Water.—Repeat reverently, and with sincere faith, the following words, and you shall be protected in the hour of danger:

"When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee."

The Magic Torch—to Produce the Appearance of Serpents.—Take the skin of a serpent when first killed, and twist it up like catgut; then take the blood and fat thereof, and mix them up with tallow to make it of sufficient consistence; then take a mould, such as candles are made in, and fix the skin of the serpent as the wick, and pour in the fat, &c., as above prepared, which composition will then form a candle. The whole of this experiment must be performed when the sun is in the sign Scorpio. When this candle is thus lit in a close room, the place will appear

filled with innumerable quantities of serpents in all parts thereof, to the great horror of the spectators; and so perfect will be the appearance, that even the operator himself will be unable to withstand the force of imagination.

Charms to Know who Your Husband shall be.—1. On St. Agnes' Day.—This is to be attempted on the 21st of January, St. Agnes' day. You must prepare yourself by a twenty-four hours' fast, touch nothing but pure spring water, beginning at midnight on the 20th to the same again on the 21st, then go to bed, and mind you sleep by yourself; and do not mention what you are trying to any one, or it will break the spell; go to rest on your left side, and repeat these lines three times:

St. Agnes be a friend to me,
In the gift I ask of thee;
Let me this night my husband see.

And you will dream of your future spouse; if you see more men than one in your dream, you will wed two or three times, but if you sleep and dream not, you will never marry.

The Love-Letter Charm.—On receiving a love-letter that has any particular declaration in it, lay it wide open; then fold it in nine folds, pin it next to your heart, and thus wear it till bed-time, then place it in your left hand glove, and lay it under your head. If you dream of gold, diamonds, or any other costly gem, your lover is true, and means what he says, if of white linen, you will lose him by death; and if of flowers he will prove false. If you dream of his saluting you, he means not what he professes, and will draw you into a snare. If you dream of castles or a clear sky, there is no deceit, and you will prosper;

trees in blossom show children; washing or graves show you will lose your lover by death; and water shows that your lover is faithful, but that you will go through severe poverty with the party for sometime, though all may end well.

To Know if a Woman will have a Girl or Boy.—Write the proper names of the father and the mother, and the month she conceived with child; count the letters in these words, and divide the amount by seven; and then if the remainder be even, it will be a girl, if uneven it will be a boy.

To Know if a Child new-born shall Live or not.—Write the proper names of the father and the mother, and of the day the child was born; count the letters in these words, and to the amount add twenty-five, and then divide the whole by seven; if the remainder be even, the child shall die, but if it be uneven, the child shall live.

To Know How Soon a Person Will be Married.—Get a green pea-pod, in which are exactly nine peas; hang it over the door and then take notice of the next person who comes in, who is not of the family, nor of the same sex with yourself, and if it proves an unmarried individual, you will certainly be married within that year.

To Know what Fortune your future Husband will have.—Take a wall-nut, a hazel-nut and nutmeg; grate them together, and mix them with butter and sugar, and make them up into small pills, of which exactly nine must be taken on going to bed, and according to your dreams, so will be the state of the person you will marry. If a gentleman, your dream will be of riches; if a clergyman, of white linen; if a lawyer, of darkness; if a tradesman, of odd noises and tumults;

If a soldier or sailor, of thunder and lightning; if a servant, of rain.

ELIXIR OF LOVE,

Or, Sympathetic Love Ingredients.

The above are a harmless, chemical and strictly philosophical compound. They are none of the useless powders, nervines, ethers, &c., of the day. But they contain a thousand degrees more virtues as a producer of *Love* between the sexes and sympathetic amity between man and man than any other compound ever offered to the world. For they are made upon the most correct and philosophical principles ever deduced from the arcana of concentrated human knowledge. It is a real and true *sympathetic love charm*. They possess a thousand fold *more* virtue than was ever claimed for the fabled magic crystal, celestial images, fairy wafers, talismanic charms, &c., of the Ancient Magicians. These ingredients are a *reality*. Their influences are not always seen with the naked eye, but they are *always* powerfully felt, and that immediately—they are a true talismanic charm—a true magic wand, and the manner of their action is based upon the laws of eternal truth. They are made from the following substances: First, they are compounded from the *brain* and certain parts of *six different living creatures*, two of which are certain parts of the celebrated electric eel and the chameleon, also the following herbs, gums, extracts, roots, &c., all powerful under the planet Venus, and which when reduced to double refined extracts, and then *scientifically*

cally mixed together, do truly contain proportionate powers of the *whole* Universe, also, *all* of the *elements* of that Universe. And whoever has this compound in their possession has *complete* power over all living creatures, whether man, woman, or the animal or insect creation. I will mention those from the botanical kingdom. These are some of the *refined* Aromatic and Arabian *Aromas* spoken of in the Bible, with Lignum Balm, and a certain well known fruit, Balm of Gilead, Frankincense, Mandrake, Gardin Basil, Witch Hazel, Camphor, Nightshade and Poppies, Coriander, Red Roses, Wild Hemp Seed, Henbane and Red Amber—all powerful under the planet Venus.

The above are ascertained by chemical researches to contain all that is needed, to enable any one simply by having the same about their person and following a few simple, *private* and innocent directions to be the real and true means by which they can quickly accomplish all wonderful and mysterious things of *both* profit, desire and pleasure. Now let us look at a few things well known to us. Any one who takes salt into a field where there are sheep, though the sheep see it not, will gather around and follow as long as you remain.—Any one who has seeds of frog parsley about him will find sheep to shun and run away from him.—Certain parts of the chameleon will cause any one to be loved and sought after who has it about them.

The fumes of red sanders and coriander, will attract all winged birds. And a fume of capsicum will frighten them away. Many other wonderful things of mind, air and matter could be named. But remember that mind is composed of the material in a measure, of everything else. And so is the atmos-

phere that we breathe, and the one is well known to act and react on the other. The air, or atmosphere surrounds us on all sides, yet we see it not; it presses on us with a load of fifteen pounds on every square inch of our bodies, or from seventy to one hundred tons on us all, yet we do not so much as feel its weight. Softer than the finest down—more impalpable than the finest gossamer—it leaves the cobweb undisturbed, and scarcely stirs the slightest flower that feeds on the dew it supplies; yet it bears the fleets of nations on its wings around the world, and crushes the most refractory substances with its weight.

When in motion its force is sufficient to level the most stately forests and stable buildings with the earth—to raise the waters of the ocean into ridges like mountains, and dash the strongest ships to pieces like toys.

From the little grain that is put into the earth, it brings forth strength and exceeding beauty, and it is thus that by these unseen powers that are contained in certain ingredients directed by simple will or desire that we ourselves are enabled to send out upon the unseen globules of the atmosphere a power that quickly enables us to command all things that we may desire, whether for love, profit, gratification or amusement. And as Bell's Weekly Times very truly says: "What a world of disappointment, blockings, anger, loss in business, and mental and moral anxieties in families, and among friends and lovers, or those that desire to love and cannot, &c., &c., would be obviated and corrected if Dr. Monnett's Sympathetic Elixir of Love, or love ingredients were in every family, and in fact in the hands of every sensible and judicious person. We speak from experience. We have

seen this love charm, or more truly these mysterious substances, tried for months together, and among *many* different kinds of people. And at length we have tried them ourselves, and we speak only what we have found to be true, and defend what we say. We also know that these Sympathetic, or Love Ingredients, are made and sold by a man in whose heart there is no falsehood or deception."

I could give an hundred such notices as the above from the newspapers, and a thousand or more recommendations from private people. But this good and true thing, like every other thing that is good and true, is based upon the great laws of terrestrial and celestial affinity, and upon established natural principles. Therefore, I mean to let it stand upon its own merits. It is working its way into the hearts, consciences and affections of mankind, fast enough, but like all other good things may be abused. Men and women can gain the sincere and undivided affection of each other permanently by its use, and that is all that ought to be required. In love matters, therefore, it should never be used with improper motives. A poor male may quickly win the permanent affections of, and marry any wealthy lady upon whom he may set his affections, and in spite of any resistance that the lady can offer. And so may any lady thus win any male, and this I say is enough, without using this wonderful combination of natural substances for licentious or improper motives, as it, I freely admit, may be used. But I am advising the people to do good—I really have no other object in offering this mysterious combination of ingredients to the public. I know from a profound experience that these sympathetic love ingredients, or as the ancients called it,

the magic wand, love potion, love charm, &c., will do much in establshing among men the sublime doctrine of "love one another," or, which is the same thing, "love thy neighbor as thyself." But at the same time, and which again is the same thing, to do all the good you can for yourself, as the first great law of Nature is self-preservation.

Now I will state in detail how any person having in his or her possession the sympathetic or love ingredients, may know all the secrets of human life of the past, and of the present and of the future—they can know how to get lucky numbers in lotteries—to be lucky in lawsuits, trade, benefits, &c.; speculations of all kinds, &c. How to discover hidden treasures, mines, &c. Can learn all matters in regard to sickness, business, courtship, marriage, absent friends. How a man can obtain the lasting and eternal love of a woman, or the woman that of the man. How to make any one act just as you desire them to do. Also, how to easily accomplish all wonderful things.

Whoever has these wonderful, magical, and mystical substances, celestial, terrestrial and chemical ingredients in his or her possession—has a charm, a solacer, and a sure and certain comforter, that will by a combination of mysterious celestial influence, carry him or her safe through all dangers, journeys, love matches, discords, troubles, battles, bad or vicious people, &c., and from being cheated or imposed on—to be successful in all journeys, speculation and voyages, either by land or sea. Also, the power of compelling any one to pay to you your just dues. To make husbands and wives, fond, chaste and faithful to each other: to get safe through all law suits; to

make children, servants, clerks, &c., honest, industrious, and faithful; also to make law suits to be decided in your favor, &c. To keep yourself in safety from the assaults of animals; to prevent slanderers from injuring you; to compel a woman to do anything for you and in your favor, that you may require, that is proper. Also, many other wonderful things.

In short, whoever has these articles in his or her possession, wears a charmed life, the same will be lucky in and succeed in all things they may put their hands or minds to—there is no power on the earth that can prevent such from a healthy, successful and prosperous life.

The price of these wonderful and mysterious combination of ingredients is warranted and sent to any address, on reception of three dollars, by return of mail, with full and minute instructions, and which are very easy to do, as well as pleasant and delightful in their nature and influences. Address thus: Dr. H. MONNETT & Co., corner Broome and Mercer streets, New-York city, N. Y.

It is put up in small box form, strongly made up and under double seal, so as to be sent to any distance, free of postage, in perfect safety. Price three dollars a single box, or two boxes for five dollars, with full instructions, and warranted to effect all that is named in the directions. And there are things named there that it will not do even to hint at in the above remarks. Seal your letters well, and be particular in directions.

P. S.—A beautiful gold ring accompanies every box of the Elixir of Love. These rings, of themselves, contain certain magical powers of a high and wonder-

ful character. The full particulars, as to these gold rings, how they contain this wonderful power, and how to use them, is fully given in the private instructions, directions and advice accompanying it.

PRECIOUS METALS, SECRET OF ITS ALLOYS.

Gold, Silver, etc., fully and faithfully explained, with their general and commercial uses, &c.

Artificial Gold.—Sixteen parts of virgin platina and seven parts of copper and one part of zinc. Put these into a covered crucible, with powdered charcoal, and melt them together till the whole forms one mass, and are thoroughly incorporated together.

This also makes a gold of extraordinary beauty and value. It is not possible by any tests that chemists know of, to distinguish it from the pure virgin gold. All I ask of men is to use it for a good and lawful purpose, for the knowledge that I here give will bring you a rich and permanent reward without using it for unlawful purposes.

Manheim or Jewelers' Gold.—Three parts of copper, one part of zinc, and one part of block tin. If these are pure and melted in a covered crucible containing charcoal, the resemblance will be so good that the best judges cannot tell it from pure gold without analyzing it.

Best Pinchbeck Gold.—Five ounces of pure copper and one ounce of zinc. This makes gold set good to appearance, that a great deal of deception by its use in the way of watches and jewelry, has been successfully practiced for several hundred years back.

Imitation of Pure Silver.—So perfect in its resemblance, that no chemist living can tell it from the pure virgin silver. It was obtained from a German chemist, now dead, by the author of this book. He used it for unlawful purposes, to the amount of thousands, and yet the metal is so perfect that he was never discovered. It is all melted together in a crucible. Here it is :—

Quarter of an ounce of copper, two ounces of brass, three ounces of pure silver, one ounce of bismuth, two ounces of saltpetre, two ounces of common salt, one ounce of arsenic, one ounce of potash.

To Change Mercury into Gold

Take of fine gold a quarter of an ounce, mercury one ounce. Put both in a strong bottle, and hermetically seal the same. Put it in horse dung for ninety days. Take it out at the end of that time, and see what you have. Now pour on to it half its weight of sal ammonia. Now set it on the centre of a pot full of sand over a slow fire; let them distil into a pure essence. Add to this compound two parts more of pure mercury; hermetically seal your bottle again, and put it back into the horse dung for ninety days. Then take them out and see what you have—a pure ethereal essence, which is the pure living gold, 24 carats fine. Pour this pure spiritual liquor out upon a drachm of molten fine gold, and you will find that which will satisfy your hunger and thirst after this grand secret. For the increase of your gold will seem miraculous, as indeed it is. Now take it to a jeweler or goldsmith: let them try it in your presence, and you will have good reason to bless God

for being the recipient of superior wisdom.—*Francis Barrett.*

Pure German Silver.—Best copper, eight parts; zinc, three and a half; nickel, three parts. If you make German silver in this way, it will be white and beautiful, and nearly like pure silver. This is done by the use of a crucible and heat of course. I do not speak of the common article. It is a cheap article and the best is the cheapest of anything. This, like any other metal, may of course be easily plated with pure silver, if required.

A New Discovery.—Dies to make millions of impressions, easily made as hard as fine steel, and far superior to those in the United States Mint. The cost of making them is almost nothing; they are made in the following manner, viz: Take copper, zinc and silver, in equal proportions, and then melt them together, and mould into the forms you desire, and bring the same to a nearly white heat. Now lay on the things that you would take the impression of, and press it with sufficient force, and you will find that you have a perfect and beautiful impression.

How to Increase the Weight of Gold.—I take the following from natural and celestial magic in twenty books published by the celebrated John Baptista Porta, at London, in 1658. It would be doubtless valuable to many. Here it is:—

“Take your bar of gold and rub it long and carefully with thin silver until the gold absorb the quantity of silver that you require. Then prepare a strong solution of brimstone and quicklime. Now put the gold into a vessel with a wide mouth. Now let them boil till the gold attain the right color, and you have it, but do not use this knowledge for an ill purpose.”

*Of the Serpent, its Wonderful and Magical Virtues,
Plants, Animals, Stones, Crystals, &c.*

Hippocrates, by the use of some parts of this animal, attained to himself divine honors; for therewith he cured pestilence and contagion, consumptions, and very many other diseases, for he cleansed the flesh of a viper. The utmost part of the tail and head being cut off, he stripped off the skin, casting away the bowels and gall; he reserved of the intestines only the heart and liver; he drew out all the blood, with the vein running down the back bone; he bruised the flesh and the aforesaid bowels with the bones, and dried them in a warm oven until they could be powdered, which powder he sprinkled on honey; being clarified and boiled until he knew that the flesh in boiling had cast aside their virtue, as well in the broth as in the vapors; he then added the spices of his country to cloak the secret.

Amber is an amulet; a piece of red amber worn about one, is a preventive against poisons.

Likewise a sapphire stone is as effectual. Oil of amber, or amber dissolved in pure spirits of wine, comforts the womb being disordered, if a fumigation of it be made with the warts of the shank of a horse, it will cure many disorders of that region.

The liver and gall of an eel, likewise, being gradually dried and reduced to powder, and taken in the quantity of a filbert nut, in a glass of warm wine, causes a speedy and safe delivery.

Rhubarb, on account of its violent antipathy, wonderfully purges. Music is a well-known specific for curing the bite of insects; likewise, water cures the hydrophobia. Warts are cured by paring off the

same; or by burying as many pebbles, secretly, as the party has warts. Tho king's-evil may be cured by the heart of a toad worn about the neck, first being dried. Hippomanes excites lust by the baro touch, or being suspended on the party. If any one shall spit in the hand with which he struck or hurt another, so shall the wound be cured; likewise, if any one shall draw the halter wherewith a malefactor was hung across the throat of one who has the quincy, it certainly cures him in three hours; also, the herb cinque foil being gathered before the sun, one leaf thereof cures the tertian, and four the quartan ague. Rape seed sown with cursings and imprecations, grows the fairer, and thrives, but with praises the reverse. The juice of deadly nightshade, distilled, and given in a proportionate quantity, makes the party imagine almost whatever you choose. The herb nip, being heated in the hand, and afterwards you hold in your hand the hand of any other party, they shall never quit you so long as you retain that herb. The herbs arsemart, comfrey, flaxweed, dragon wort, adder's tongue, being steeped in cold water, and is for some time being applied on a wound or ulcer, they grow warm, and are buried in a muddy place, cureth the wound or sore to which they were applied. Again, if any one pluck the leaves of asarabacca, drawing them upwards, they will purge another, who is ignorant of the drawing, by vomit only; but if they are wrestled downward to the earth, they purge by stool. A sapphire or a stone that is of a deep blue color, if it be rubbed on a tumor, wherein the plague discovers itself (before the party is too far gone) and by it be removed from the sick, the absent jewel attracts all the poison or contagion there-

from. And thus much is sufficient to be said concerning natural occult virtues, whereof we speak in a mixed and miscellaneous manner.

Of the Art of Fascination, Binding, Sorceries, Magical Confections, Lights, Candles, Images, Lamps, &c.

We have so far spoken concerning the great virtues and wonderful efficacy of natural things, it remains now that we speak of a wonderful power and faculty of fascination; or, more properly, a magical and occult binding of men into love or hatred, sickness or health; also, the binding of thieves, that they cannot steal in any place, or to bind them that they cannot remove, from whence they may be detected; the binding of merchants that they cannot buy nor sell; the binding of an army that they cannot pass any bounds; the binding of ships, so that no wind, ever so strong, shall be able to carry them out of that harbor; the binding of a mill, that it cannot, by any means whatsoever, be turned to work; the binding of a cistern or fountain, that the water cannot be drawn up out of them; the binding of the ground, so that nothing can be built upon it; the binding of fire, that, though it be ever so strong, it shall burn no combustible things that is put to it; also, the binding of lightning and tempests, that they shall do no hurt; the binding of dogs, that they cannot bark; also, the binding of birds and wild beasts, that they shall not be able to run or fly away; and things similar to these, which are hardly creditable, yet known by experience. Now how it is these kind of bindings are made and brought to pass, we must know. They

are thus done: by sorceries, collyries, unguents, potions, binding to and hanging up of talismans, by charms, incantations, strong imaginations, affections, passions, images, characters, enchantments, imprecations, lights, and by sounds, numbers, words, names, invocations, swearings, and conjurations.

Hippomanes.—Poison is in them—they are a poison to poisonous creatures. We next come to speak of hippomanes, which, amongst sorceries, are not accounted the least; and this is a little venomous piece of flesh, the size of a fig, and black, which is in the forehead of a coat newly foaled, which, unless the mare herself does presently eat, she will hardly ever love her foals, or let them suck; and this is a most powerful philter to cause love, if it be powdered, and drank in a cup with the blood of him that is in love. Such a potion was given by Medea to Jason.

There is another sorcery which is called hippomanes, viz: a venomous liquor issuing from the mare at the time she is lusting after the horse. The civet cat, also, abounds with sorceries; for the posts of a door being touched with her blood, the arts of jugglers and sorcerers are so invalid that evil spirits can by no means be called up, or compelled to talk with them: this is Pliny's report. Also, those that are anointed with the oil of her feet, being boiled with the ashes of the ankle-bone of the same and the blood of a weasel, shall become odious to ail. The same, also, is to be done with the eye being decocted. If any one has a little of the strait-gut of this animal about him, and it is bound to the left arm, it is a charm; that if he does but look upon a woman, it will cause her to follow him at all opportunities; and the skin of this animal's forehead withstands witchcraft.

We next come to speak of the blood of a basilisk, which magicians call the blood of Saturn. This procures (by its virtue) for him that carries it about him, good success of petitions from great men; likewise makes him amazingly successful in the cure of diseases, and the grant of any privilege. They say, also, that a stone bitten by a mad dog causes discord, if it be put into drinks; and if any one shall put the tongue of a dog, dried, into his shoe, or some of the powder, no dog is able to bark at him who has it; and more powerful this, if the herb hound's tongue be put with it. And the membrane of the secundine does the same; likewise, dogs will not bark at him who has the heart of a dog in his pocket.

The red toad (Pliny says) living in briars and brambles, is full of sorceries, and is capable of wonderful things. There is a little bone in his left side, which being cast into cold water, makes it presently hot, by which, also, the rage of dogs are restrained, and their love procured if it be put in their drink, making them faithful and serviceable; if it be bound to a woman, it stirs up lust. On the contrary, the bone which is on the right side makes hot water cold, and it binds so that no heat can make it hot while it there remains. It is a certain cure for quartans, if it be bound to the sick in a snake's skin; and likewise cures all fevers, the St. Anthony's fire, and restrains lust. And the spleen and heart are effectual antidotes against the poisons of the said toad. Thus much Pliny writes.

Also it is said, that the sword with which a man is slain has wonderful power; for if the snaffle of a bridle or bit or spurs, be made of it, with these a horse ever so wild is tamed, and made gentle and

obedient. They say, if we dip a sword, with which any one was beheaded, in wine, that it cures the quartan, the sick being given to drink of it. There is a liquor made, by which men are made as raging and furious as a bear, imagining themselves in every respect to be changed into one; and this is done, while the force operates; he will fancy every living creature to be just like to himself; neither can anything divert or cure him till the fumes of the liquor are entirely expended. This is wonderful and strictly true.

Of the Occult Virtue of things which are Inherent in them only in their Life-time, and such as remain in them even after Death.

Democritus writes, that if any one should take out the tongue of a water-frog, no other part of the animal sticking to it, and lay it upon the place where the heart beats of a woman, she is compelled, against her will, to answer whatever you shall ask her. Also, take the eyes of a frog, which must be extracted before sunrise, and bound to the sick party, and the frog to be let go again blind into the water, the party shall be cured of ague; also, the same will, being bound with the flesh of a nightingale, in the skin of a hart, keep a person always wakeful, without sleeping. Also, the roe of the fork fish being bound to the navel, is said to cause women an easy child-birth, if it be taken from it alive, and the fish put into the sea again. So the right eye of a serpent being applied to the soreness of eyes cures the same, if the serpent be let go alive. So, likewise, the tooth of a mole

being taken out alive, and afterwards let go, cures the tooth-ache; and dogs will never bark at those who have the tail of a weasel that has escaped. Democritus says, that if the tongue of the chameleon be taken alive, it conduces to good success in trials, and likewise to women in labor.

There are many properties that remain after death, and these are things in which the idea of the matter is less swallowed up, according to Plato, in them; even after death, that which is immortal in them will work some wonderful things, as in the skins of several wild beasts, which will corrode and eat one another after death; also a drum made of the rocket-fish drives all creeping things at what distance soever the sound of it is heard, and the strings of an instrument made of the guts of a wolf, and being strained upon a harp or lute, with strings made of sheep-guts, will make no harmony. But the gut of a cat is infinitely delightful.

Paracelsus and Helmont both agree, that in the toad, although so irreverent to the sight of man, and so noxious to the touch, and of such strong violent antipathy to the blood of man, I say, out of this hatred, Divine Providence has prepared a remedy against manifold diseases most inimical to man's nature. The toad has a natural aversion to man, and this sealed image or idea of hatred he carries in his head and eyes, and most powerfully throughout his whole body.

*A Series of Wonderful Cures Effected by the Powers of
Natural and Celestial Magic.*

Helmont mentions a stone that he saw, and had in

his possession, which cured all disorders, the plague not excepted. I shall relate the circumstance in his own words, which are as follows:

"There was a certain Irishman, whose name was Butler, being sometime great with James, King of England, he being detained in the prison of the Castle of Vilvord; and taking pity on one Baillius, a certain Franciscan monk, a most famous preacher of Gallo Britain, who was also imprisoned, having an erysipelas in his arm. On a certain evening, when the monk did almost despair, he swiftly tinged a certain little stone in a spoonful of almond milk, and presently withdrew it thence. So he says to the keeper:—"Reach this supping to that poor monk, and how much soever he shall take thereupon, he shall be whole, at least within a short hour's space." Which thing even so came to pass, to the great admiration of the keeper and the sick man, not knowing from whence so sudden health shone upon him, seeing that he was ignorant that he had taken anything, for his left arm being before hugely swollen, fell down as that it could scarcely be discerned from the other. On the morning following, I, being entreated by some great men, came to Vilvord, as a witness of his deeds; therefore, I contracted a friendship with Butler. Soon afterwards I saw a poor old woman, a laundress, who, from the age of sixteen years, had labored with an intolerable megrim, cured in my presence. Indeed, he, by the way, lightly dipped the same little stone in a spoonful of oil of olives, and presently cleansed the same stone by licking it with his tongue, and laid it up in his snuff-box; but that spoonful of oil, whereof only one drop he commanded to be anointed over the head of the aforesaid old woman, who was thus

thereby straightway cured and remained whole, which I attest I was amazed."

Porphyry considered that, by certain vapors exhaled from proper fumigations, aerial spirits are raised, also thunder and lightning, and the like: as the liver of a chameleon, being burnt on the house top, will raise showers and lightning, the same effect has the head and throat, if they are burnt with oaken wood.

And there is another yet more wonderful. If any one shall take images, artificially painted, or written letters, and, in a clear night, set them against the beams of the full moon, these resemblances being multiplied in the air, and caught upwards, and reflected back together with the beams of the moon, another man, that is knowing to the thing, at a long distance, sees, reads, and knows them in the very compass and circle of the moon, which art of declaring secrets is indeed, very profitable for towns and cities that are besieged, being a thing which Pythagoras long since did, and which is not unknown to some in these days; I will not except myself.

There are some fumigations under the influence of the stars, that cause images of spirits to appear in the air or elsewhere; if corriander, smallage, henbane and hemlock be made to fume, by invocations, spirits will soon come together, being attracted by the vapors which are most congruous to their own natures; hence they are called the herbs of the spirits. Also, if a fume be made of the root of the reedy herb sagapen, with the juice of hemlock and henbane, and the herb tapfus barbatus, red sanders, and black poppy, it will likewise make strange shapes appear, but if a suffume be made of smallage, it chases them away, and destroys their visions. Again,

if a perfume be made of calimint, cinny, mint and palma christi, it drives away all evil spirits and vain imaginations. Likewise, by certain fumes, animals are gathered together and put to flight. Pliny mentions concerning the stone liparis, that with the fume thereof, all beasts are attracted together. The bones in the upper part of the throat of a hart being burnt, bring serpents together; but the horn of the hart being burnt, chases away the same; likewise, a fume of peacock's feathers does the same. Also, the lungs of an ass being burnt, puts all poisonous things to flight; so does red pepper.

Now there are certain fumigations used to almost all our instruments of magic, such as images, rings, &c. For some of the magicians say, that if any one shall hide gold or silver, or any other such like precious thing, (the moon being in conjunction with the sun,) and shall perfume the place with coriander, saffron, henbane, smallage and black poppy, of each the same quantity, and bruised together, and tempered with the juice of hemlock, that thing which is so hid shall never be taken away therefrom, but that spirits shall continually keep it; and if any one shall endeavor to take it away by force, they shall be hurt, or struck with a frenzy, or become sick. And Hermes says, there is nothing like the fume of spermaceti for the raising up of spirits, therefore, if a fume be made of lignum aloes, pepper-wort, musk, saffron, and red storax, together with the blood of a lap-wing, it will quickly gather airy spirits to the place where it is used; and if it be used about the graves of the dead, it will attract spirits thither.

The learned Proclus gives an example of a spirit that appeared in the form of a lion, furious and

raging, by setting a white cock before the apparition it soon vanished away, because there is so great a contrariety between a cock and a lion—and let this suffice for a general observation in these kind of things.

*By what means Magicians and Necromancers call forth
the Souls of Dead.*

It is manifest that the souls after death do as yet love their bodies which they left, as those souls do whose bodies want due burial, or have left their bodies by violent death, and yet wander about their carcasses in a troubled and moist spirit, beings, as it were, allured by something that has an affinity with them, the means being known, by which, in time past, they were joined to their bodies, they may be called forth and allured by the like vapors, liquors and certain artificial lights, songs, sounds, &c., which moves the imaginative and spiritual harmony of the soul, and sacred invocations, &c.

Necromancy has its name because it works on the bodies of the dead, and gives answers by apparitions of the dead, and subterraneous spirits, alluring them into the carcasses of the dead by charms, and infernal invocations, and by deadly sacrifices and wicked oblations.

There are two kinds of necromancy: raising the carcasses, which is not done without blood; the other in which the calling up of the shadow only suffices. To conclude, it works all its experiments by the carcasses of the slain and their bones and members, and what is from them.



THE MAGIC TORCH—ROOM OF SERPENTS.

See page 170.

How to make a Person Jump.

This feat is more for pastime than any thing else. You must have a post of about five or six inches long, and get it turned hollow throughout, so that you may have a screw made just to fit, and then put a needle at each end of the screw, and have two holes so contrived in the post that you may fasten two strings in the screw, so as when you pull on one end of the string the needle will run into your finger, and when you pull the other end of the string, the needle will run into your thumb, which will cause great laughter to the company.

The Invisible Chicken or Enchanted Egg-Bag.

You must provide two or three yards of calico, or printed linen, and make a double bag. On the mouth of the bag, on that side next to you, make four or five little purses, putting two or three eggs in each purse, and do so till you have filled that side next to you, and have a hole in one end of it, that no more than two or three eggs may come out at once, having another bag exactly like the former, that the one may not be known from the other; and then put a living hen into that bag, and hang it on a hook near where you stand. The manner of performing it is this:—Take the egg-bag, and put both your hands in it, and turn it inside out and say, "Gentlemen, you see there is nothing in my bag;" and in turning it again you must slip some of the eggs out of the purses, as many as you think fit; and then turn your bag again, and

show the company that it is empty, and turning it again, you command more eggs to come out; and when all are come out but one, you must take that egg and show it to the company, and then drop away your egg-bag and take up your hen-bag, shaking out your hen, pigeon, or any other fowl. This is a noble fancy if well handled.

Scrap, or Blowing-Book.

Take a book seven inches long, and about five inches broad, and let there be forty-nine leaves, that is seven times seven contained therein, so as you may cut upon the edges of each leaf six notches, each notch in depth of a quarter of an inch, with a gouge made for that purpose, and let them be one inch distant; paint every thirteenth or fourteenth page, which is the end of every sixth leaf and beginning of every seventh, with like colors or pictures; cut off with a pair of scissors every notch of the first leaf, leaving one inch of paper, which will remain half a quarter of an inch above that leaf; leave another like inch in the second part of the second leaf, clipping away an inch of paper in the highest place above it, and all notches below the same, and orderly to the third and fourth, so that there shall rest upon each leaf only one nick of paper above the rest, one high uncut, an inch of paper must answer to the first directly, so as when you have cut the first seven leaves in such a manner as described, you are to begin the self same order at the eighth leaf, descending the same manner to the cutting other seven leaves to twenty-one, until you have passed through every leaf all the thickness of your book.

Gun Cotton—How Prepared.

The cotton used for this purpose must be free from all extraneous matter. It is desirable to operate on the clean fibres of cotton in a dry state, by means of nitric and sulphuric acid. These are mixed together in one part nitric to three of sulphuric—in any vessel not liable to be affected by the acids. A great degree of heat being generated by the mixture, it is left to cool until its temperature falls to fifty degrees Fahrenheit. The cotton is then immersed in it; and, in order that it may become thoroughly saturated with the acids, it is stirred with a glass rod. The cotton should be introduced in as open a state as practicable. The acids are then drawn off, and the cotton gently pressed to take out the acids, after which it is covered up in the vessel and allowed to stand sixty to eighty minutes; it is then washed in a continuous flood of water until the presence of the acids is not indicated by the test of litmus paper; dip the cotton in a weak solution of carbonate of potash; that will remove any portion of the acids that may remain; when dry the cotton can be used in the above state; but to increase its explosive power, dip it in a weak solution of nitrate of potash, then dry in an oven heated by hot air or steam to about one hundred and fifty degrees Fahrenheit.

Sympathetic Inks.

For **YELLOW**—write with muriate of antimony; when dry wash with tincture of galls.

BLACK—write with a solution of green vitriol, and wash with tincture of galls.

BLUE—nitrate of cobalt, and wash with oxalic acid.

YELLOW—subacetate of lead, wash with hydrochloric acid.

GREEN—arsenate of potash, wash with nitrate of copper.

BROWN—prussiate of potash is the wash over nitrate of copper.

PURPLE—solution of gold and muriate of tin.

BLACK—perchloride of mercury ; the wash is hydrochloride of tin.

Sympathetic Lamp.

This lamp is put upon a table ; the conjuror gives a signal to the confederate to blow in a pipe, without directing the wind to the place where it is laid, and nevertheless it extinguishes it immediately, as if some person had blown it out. *Explanation*—The candlestick which bears the lamp, contains a pair of bellows in its basis, by which the wind is conveyed straight to the flame through a little pipe. The confederate, under the floor, or behind the curtain, in moving the machinery concealed under the table, makes the bellows blow to extinguish the lamp in the moment desired.

The Gas Candle.

Provide a strong glass bottle which will contain about eight ounces, or half a pint, into which put a few pieces of zinc ; then mix half an ounce of sulphuric acid with four ounces of water, pour it into the bottle upon the zinc ; fit the mouth closely with a cork, through which put a metal tube which ends upwards in a fine opening ; the mixture in the bottle will soon

effervesce, and hydrogen gas will rise through the tube. When it has escaped for about a minute, apply a lighted taper to the tube, and the gas will burn like a candle, but with a pale flame. Its brightness may be increased to brilliancy, by sifting over it a small quantity of magnesia.

Ice made in a red hot Vessel.

Take a platinum cup and heat it red hot; in it pour a small quantity of water; then the same quantity of sulphuric acid; a sudden evaporation will ensue, then invert the cup and a small mass of ice will drop out. The principle is this: sulphuric acid has the property of boiling water when it is at a temperature below the freezing point, and when poured in a heated vessel, the suddenness of the evaporation occasions a degree of cold sufficient to freeze water.

Liquid carbonic acid takes a high position for its freezing qualities. In drawing this curious liquid from its powerful reservoirs it evaporates so rapidly as to freeze, and it is then a light porous mass like snow. If a small quantity of this is drenched with ether, the degree of cold produced is even more intolerable to the touch than boiling water. A drop or two of this mixture produces blister, just as if the skin had been burned. It will freeze mercury in five to ten minutes.

Magical Colors.

Put half a table-spoonful of syrup of violets, and three table-spoonfuls of water into a glass, stir them well together with a stick, and put half the mixture

into another glass. If you add a few drops of acid of vitriol into one of the glasses and stir it, it will be changed into a crimson. Put a few drops of fixed alkali dissolved into another glass, and when you stir it, it will change to green. If you drop slowly into the green liquor from the side of the glass a few drops of acid of vitriol, you will perceive crimson at the bottom, purple in the middle, and green at the top; and by adding a little fixing alkali dissolved to the other glass, the same colors will appear in different order.

The Magic Nosegay Blowing at the Word of Command.

The branches of this nosegay may be made of rolled paper, of tin, or any other matter whatever, provided they be hollow or empty. They must, in the first place, be pierced in several places, in order to apply to them little masses of wax, representing flowers and fruits. Secondly, this wax must be enveloped with some gummed taffety, or a very thin gold-beater's skin. Thirdly, these envelopings must be quickly glued to the branches, so as to seem a part of them, or at least a prolongation. Fourthly, the colors of the flowers and fruits they represent, must be given them. Fifthly, the wax must be heated till it melts, and runs down the branches and handle of the nosegay.

After this preparation, if you pump the air through the stem of the nosegay, the envelopings will of course contract themselves, so as to appear withered, etc., and as you blow, the wind penetrating into the ramifications of the branches, the envelopings, like little aerostatical balloons, dilate themselves so as to resume their primitive and blowing appearance.

To perform this trick you must begin by twisting and dressing lightly all these envelopings, and render them almost invisible, by making them to enter into the branches of the nosegay; then the nosegay must be placed in a kind of bottle, containing a little pair of bellows, and of which the moveable bottom being put in motion by the machinery in the table, may swell the envelopings at the moment required.

Theory of the Jew's Harp.

If you cause the tongue of this little instrument to vibrate, it will produce a very low sound; but if you place it before a cavity, (as the mouth,) containing a column of air, which vibrates much faster, but in the proportion of any simple multiple, it will then produce other and higher sounds, dependent upon the reciprocation of that portion of the air. Now the bulk of air in the mouth can be altered in its force, size, and other circumstances, so as to produce by reciprocation, many different sounds; and these are the sounds belonging to the Jew's Harp.

How to eat Fire.

Anoint your tongue with liquid storax, and you may put red hot iron or fire coals into your mouth, and without burning you. This is a very dangerous trick to be done, and those who practice it ought to use all means they can to prevent danger. I never saw one of those fire-eaters that had a good complexion.

The Miniature River on Fire.

Let fall a few drops of phosphorized ether on a lump of loaf sugar, place the sugar in a bowl of warm water and a beautiful appearance will be instantly exhibited; the effect will be increased if the surface of the water, by blowing gently with the breath, be made to undulate.

The Dancing Card.

One of the company is desired to draw a card, which the conjuror shuffles again with the others, and then orders it to appear upon the wall; the card instantly obeys, then advancing by degrees and according to orders, it ascends in a straight line, from right to left; it disappears on the top of the wall, and a moment after it appears again, and continues to dance upon a horizontal line, etc., etc. This trick is simple. It consists, in the first place, in obtaining a forced card drawn, which is easily known by the card being larger than the rest; after having shuffled it with the others, it is taken out of the pack, the better to impose upon the company. The instant it is ordered to appear on the wall, the compeer or invisible agent very expertly draws a thread, at the end of which is fastened a similar card, which comes out from behind a glass; another thread drawn very tight, on which it slides, by the means of some very small silk rings fastened, running thereon, prescribes its motion and progress.

Gun Trick.

Having provided yourself with a fowling-piece, permit any person to load it, retaining for yourself the

privilege of putting in the ball, to the evident satisfaction of the company, but instead of which you must provide yourself with an artificial one made of black lead, which may be easily concealed between your fingers, and retain the real ball in your possession, producing it after the gun has been discharged; and a mark having been previously put upon it, it will instantly be acknowledged. This trick is quite simple, as the artificial ball is easily reduced to a powder on the application of the ram rod; besides, the smallness of the balls preclude all discovery of the deception.

The Invisible Springs.

Take two pieces of white cotton cord, precisely alike in length; double each of them separately, so that their ends meet; then tie them together very neatly, with a bit of fine cotton thread, at the part where they double, (*i. e.* the middle.) This must all be done beforehand.

When you are about to exhibit the sleight, hand round two other pieces of cord exactly similar in length and appearance to those which you have prepared, but not tied, and desire your company to examine them. You then return to your table, placing these cords at the edge, so that they may fall (apparently accidentally) to the ground behind the table; stoop to pick them up, but take up the prepared ones instead, which you have previously placed there, and lay them on the table.

Having proceeded thus far, you take round for examination three ivory rings; those given to children when teething, and which may be bought at any of the

toy shops, are the best for your purpose. When the rings have undergone a sufficient scrutiny, pass the prepared double cords through them, and give the two ends of one cord to one person to hold, and the two ends of the other to another. Do not let them pull hard, or the thread will break, and your trick be discovered. Request the two persons to approach each other, and desire each to give you one end of the cord which he holds, leaving to him the choice. You then say, that, to make all fast, you will tie these two ends together, which you do, bringing the knot down so as to touch the rings, and returning to each person the end of the cord next to him, you state that this trick is performed by the rule of contrary, and that when you desire them to pull hard, they are to slacken, and *vice versa*, which is likely to create much laughter, as they are certain of making many mistakes at first.

During this time you are holding the rings on the forefinger of each hand, and with the other fingers preventing your assistants separating the cords prematurely, during their mistakes; you at length desire them, in a loud voice, to slacken, when they will pull hard, which will break the thread, the rings remaining in your hands, whilst the strings will remain unbroken; let them be again examined, and desire them to look for the springs in the rings.

The Vicar Puffed.

This is an amusing toy, at which the sternest philosopher, nay, even Heraclitus, of weeping memory, could not refrain from laughing at. It is a small ball of India rubber, on which is painted a true likeness of the

parish parson, or some other person who is well known, it is then fixed to a forcing air syringe, by which the ball is easily distended; and as the air is forced into the ball, it becomes gradually increased in magnitude, swelling like the gourd of Jonah; the countenance of the vicar, parson, or other person, expands till it has attained the prodigious size of the full moon, still retaining all the character and expression of the features, without any alteration whatever; the countenance thus being swelled to ten times its original dimensions, is sufficient to make a company shout with good humor, till they are actually convulsed with laughter.

Combustion in and under Water—Will-o'-the-wisp.

Take a glass tumbler three parts filled with water, and drop into it two or three lumps of phosphuret of lime; a decomposition will take place, and phosphuretted hydrogen gas be produced, bubbles of which will rise through the water, and taking fire immediately, they burst through the surface, terminating in beautiful ringlets of smoke, which will continue until the phosphuret of lime is exhausted.

Fill a saucer with water, and let fall into it a grain or two of potassium; the potassium will instantly burst into flame, with a slight explosion, and burn vividly on the surface of the water, darting at the same time from one side of the vessel to the other, with great violence, in the form of a beautiful red hot fire-ball.

The Magician's Snowball.

Take a cup and fill it with rice, then change it into a handkerchief. To do this trick you have two

cups (tin) made to fit one within the other, but let the outside cup be about two inches deeper than the inside one; let the rims be turned square down all round, but let that of the inside cup be a trifle larger than the outside one, so that when the tin cover (which you must also have) is put over them it will fit sufficiently tight to lift out the inside cup when it is taken off. Previous to performing this trick you must place in the bottom of the deep cup a white pocket handkerchief, then place the other cup in it, after which bring it out in presence of the audience, then fill the inside cup (which to the audience appears to be the only cup) with rice, place the cover over it, after which repeat the mystic words *Presto, Pracillo, Pass*, then remove the cover and the inside cup will have stuck to it and be concealed from view, now take out the handkerchief, and it will greatly astonish those who see it.

The Astonishing Hindoo Miracle.

Take a child and place it on a table, then turn a basket over it, the child cries, the performer grows indignant, and pierces a sword through the basket, the child shrieks and apparently struggles in death, the sword is withdrawn and blood drips from it, the basket is removed, but no child to be seen. To do this trick, you have to use the trick-table, and also have a confederate; the table is made with a trap door, fastened on the underside of the table; the child is trained up to the trick, consequently knows when to cry and when not; the child is placed upon the table on the trap door, at which time it commences to cry; a basket is then placed over it, on the inside of which, and

next to the performer, is fastened a piece of common sponge saturated with blood or its representative, while the performer is making preparation to complete the trick, his confederate opens the trap door of the table and lets the child down, but leaves the door open, the child still continues to cry, the performer apparently becomes indignant, and takes a sword and pierces it through the basket, and at the same time through the sponge saturated with blood, at which time the child shrieks, then the confederate closes the door, which gives the sound of the child a dying appearance; after the sword is withdrawn, the blood that was in the sponge is that which drips from it. This trick produces more terrific sensation than almost any other trick that is performed.

To kill a Bird and restore it to Life again.

To do this trick you must have a box put together with screws; one end, however, has but one screw on each side, which acts as a hinge for the end to work on, but, that it may have the appearance of being solid you put in two false screws below those on which the end works; in each end of the box there is a ring. To make it appear to the audience that you actually restore life to a bird, you must have two birds just alike; you have one secreted under the table, (trick table;) you then in presence of the audience kill the other, and request some one to put it in this box and put the top on the box; after they have put the top on, you take the box and set it on your trick table, then take your handkerchief and tie one corner to the ring that is in the solid end of the box, and then bring your handkerchief over the top of the box and pretend

to be tying the other corner to the other ring, but before you tie it, push the end of the box in and take out the dead bird, at the same time put in the live one, then catching the ring, pull out the end and tie the handkerchief in that ring also; then take the box and turn it over a time or two, after which remove the handkerchief and ask some one to take the top off the box, and as he does, out flies the living bird, which greatly astonishes those who witness the trick.

To change Salt to Sugar.

This, as the two preceding tricks, and many others that might be mentioned if necessary, is done with the same box, except after you have placed a cup of salt in the box, and you have tied the handkerchief over it as in the bird trick, you then take a little lump of sugar and place it on the top of the box, after which say some mystic words, then take the handkerchief off, and ask some one to lift the top off and take out the cup of salt, which to their astonishment is a cup of sugar.

Turning a Glove into a Bird, etc.

This is done precisely in the same way, and with the same box that restoring life to the bird is done, except instead of killing a bird, you borrow a glove from a lady present, and drop it into the box, then proceed as in the above trick.

The Magic Ring.

Make a ring large enough to go on the second or third finger, in which let there be set a large transpar-

ent stone, to the bottom of which must be fixed a small piece of black silk, that may be either drawn aside or expanded by turning the stone round. Under the silk is to be the figure of a small card.

Then make a person draw the same sort of card as that at the bottom of the ring, and tell him to burn it in the candle. Having first shown him the ring, you take part of the burnt card, and reducing it to powder, you rub the stone with it, and at the same time turn it artfully about, so that the small card at the bottom may come in view.

The Cards in the Opera Glass.

Provide an opera glass about two inches and a half long, the tube of which is to be of ivory, and so thin that the light may pass through it. In this tube place a lens of two inches and a quarter focus, so that a card of about three-quarters of an inch long may appear the size of a common card. At the bottom of the tube there is to be a circle of black paste-board, to which must be fastened a small card with figures on both sides, by two threads of silk, in such manner that, by turning the tube, either side of the card may be visible.

You then offer two cards in a pack to two persons, which they are to draw, and that are the same as those in the glass. After which you show each of them the card he has drawn, in the glass, by turning it to the proper position.

The better to induce the parties to draw the two cards, place them first on the top of the pack, and then by making the pass, bring them to the middle. When you can make the pass in a dexterous manner, it is preferable, on many occasions, to the long card,

which obliges you to change the pack frequently ; for, otherwise, it would be observed that the same card is always drawn, and doubtless occasion suspicion.

The Inexhaustible Bottle.

This well-known trick has many puzzling points for those who witness M'Alister, Wyman, or Anderson pour over one hundred glasses of liquor from a small bottle ; and, what adds to the astonishment of the audience, is to see ten or twenty kinds flow from the same bottle. This trick is thus explained : The glasses are so small that a quart bottle will fill seventy-five or a hundred ; the glasses are arranged on a tray in a particular manner by the wizard before the performance begins. The bottle is filled with the following mixture : spirits of wine, water, and sugar ; in the bottom of each glass is a drop or two of Paul de Veves' Flavoring Extract, as Noyeau, Vanilla, Lemon, Punch, Essence of Brandy, Port, Sherry, etc. You are thus enabled to convert a tolerable resemblance of any fluid that is likely to be called for, and you can thus supply more than one hundred persons a half sip of their favorite beverage from the inexhaustible bottle.

**RECIPE FOR MAKING THE ORIENTAL
CREAM OF ROSES.**

For beautifying the complexion, making the skin as soft, as fair, and as rosy as a healthy infant's, and for the cure of every cutaneous disease, or blemish, ever known or heard of

Tincture of Elder Blossoms.....	$\frac{1}{2}$ oz.
Best Beef Marrow.....	1 teaspoonful.
Orange Flower Water.....	$\frac{1}{2}$ pint.
Cassia Buds.....	1 oz.
Blanched Bitter Almonds.....	2 oz.
Spirits of Oriental Roses.....	4 dr.

When this mixture acquires the color and consistency of milk, it is fit for use. If it does not assume this appearance, it is not made properly, or some of the ingredients are not pure and genuine. Apply at pleasure.

In making known, to the patrons of this book, the secret of preparing this wonderful recipe for beautifying and rejuvenating the complexion, it may not be amiss to gratify the pardonable curiosity of those who may wish to know how, and in what manner, I became possessed of it. While making my tour of the continent of Europe, I stopped at Paris during the winter season, for the double purpose of familiarizing myself with much that is useful in the arts and sciences of that city, and also that I might be a witness of the gayeties and follies of this metropolis of fashion, as the season was then at its height. Accordingly, I rented apartments in the *Rue Martin*, choosing, while in Paris, to be among the Parisians more entirely, for the purpose of acquiring a fluency in the language, than

If I had stopped at a hotel where English and Americans generally make it a point to put up. One evening, on returning home, I was informed by the landlady of the house, that she had a lady boarder who was dangerously ill of consumption, and would gratefully appreciate any benefit which I might render her. I at once proceeded to her apartment; but a single glance was enough to convince me that all human aid would, in her case, prove unavailing. However, I administered remedies which tended to soothe her pathway to the tomb, attending her until she died, which event occurred some two weeks after. Before her decease, she expressed her gratitude to me in the warmest manner, and placed in my hands the above recipe, as the best means of testifying it, and also the accompanying statement of her first knowledge of its efficacy.

"Thirty years ago I was a theatrical ballet dancer in my native city of Paris. Of course, I danced under an assumed name, which, as it is withdrawn from the catalogue of *artistes*, I need not now repeat. Suffice it to say, that I acquired a local reputation which, for a while, gratified my ambition and afforded a sufficient vent for my enthusiasm. I had been upon the stage but five years, when I became the friend of the great Ellsler. This friendship soon ripened into an intimacy which would never have been brought to a termination excepting by a separation rendered necessary from the nature of our avocation.

"I should tell you who are not theatrically instructed, that a dancer of Ellsler's rank seldom condescends to dress, in the theatre, in a room used by any other person. When any inferior figurante is admitted to this privilege, the honor is considered great,

and almost overwhelming. From certain domestic relations that sprang up between the great Fanny and myself, it became necessary that we should occupy the same dressing-room while in the practice of our professional calling.

"I had often wondered how she contrived to impart such miraculous improvements to her personal appearance each evening prior to her going upon the stage. I had seen her pale and jaded, her countenance heavily lined, and (at particular periods, about *once a month*) her eyes lustreless and sunken, with a ring, almost black, around them. An hour after going into the dressing room and attiring herself after the ordinary fashion, and in my presence, she would look like a different being. The corrugated, thick, sallow skin, would be no longer visible, and the eyes would sparkle, emitting a lustre like a first-class diamond. I knew it was not the excitement of the hour, for Fanny was too old a stager to be led away by the tinsel 'pomp and circumstance' of the side-scenes and green-room. And yet, I marvelled, what could it be? She drank nothing, she ate nothing singular. She used, so far as I could see, nothing that I did not use.

"At length a misfortune unravelled this mystery for me. One night we were dressing ourselves for '*Les Willis*,' (known to the American play-goer as '*The Giselle*.') I was the principal *coryphée*, and, in consequence of her not being any too well, was required to 'double' for her: that is, when she was to be sent rapidly across the stage in a frail iron car suspended upon wires, as if she were floating through the air, I was to be dressed exactly like her, and take her place. This, in theatrical parlance, is termed 'doubling.' Our dresses were of the thinnest gauze, and were very

ample and voluminous. Just after the call-boy had warned us that the *ballet* was about to begin, my drapery was wafted, by a puff of wind that came in at the open window, to one of the gas-lights, and in an instant, I was enveloped in flames. I screamed and fainted, which was all that a woman could be expected to do under the circumstances.

"When I recovered my sensibility, I saw the doctor of the theatre and Fanny anxiously bending over me. I knew I was burned, but could not tell where, for I felt no pain whatever. The doctor, used to such accidents, (for they are by no means rare in ballet theatres,) had applied a lotion which immediately destroyed all suffering, and allayed all irritation. As soon as I was sufficiently restored to stand, he left us.

"Where, where am I injured?" I inquired, with the deepest anxiety. Ellsler took me to the full length mirror in the apartment. I gave it one glance, and then staggered as if stricken by a thunderbolt to the sofa. One side of my face and neck, and the upper part of one of my arms, were crimsoned and blistering. I need not tell you, perhaps, that the beauty of the *danseuse* is her main stock in trade. Indeed, a professor of theatrical saltatorials would rather die than live disfigured. At that moment, thoughts of living to be abhorred by those who had flattered, caressed, and loved me, inflicted such exquisite pain, that I instantaneously resolved upon committing suicide. I was taken to my lodgings in an exhausted and despairing state, and another *coryphée* went upon the stage in my stead.

"At midnight Fanny was at my bedside. I declared to her that I would put an end to my existence, rather than wander about the world scarred and loathsome.

She mercly laughed, bade me keep quiet, and bathed the wounds with an aromatic liquid, such as I had often seen her use to her own face, bosom, and limbs, and had considered to be a common cosmetic. Her manner affected me so powerfully, that I became like a child in her hands, and soon relinquished my mad idea of seeking solace for my misfortune in the grave. In two weeks my wounds had healed, and not only was my skin scarless, but as beautiful as it had been when I was a petted child. My dear friend's cosmetic had done this.

"Judge of my surprise, when I discovered that she had purchased the secret of making this wonderful balm, this incomparable blessing, several years before, from an Italian perfumer and chemist, whom she had met at Genoa, and who had fallen in love with her, although he was seventy years of age. Even his silly passion would not tempt him to part with the recipe (which he averred was the result of thirty years' labor and experiment) without money! Her wonderful transformation from the appearance of lassitude and sickness to that of buoyant, undefiled, and infantile health, was now accounted for.

"At this time, Fanny being about to depart for St. Petersburg, whither she had been summoned by desire of the Czar, imparted to me the secret of this marvelous Cosmetic Perfume, and Healing Balsam, which I have named 'THE ORIENTAL CREAM OF ROSES.' It is not only a beautifier, but one of the most powerful curatives for all diseases of the skin ever discovered. My improved looks secured me a husband, who was a chemist by profession, and whose services were in constant requisition by a large perfumery and cosmetic house. To him I imparted the secret, and together we

laid plans for the purpose of extensively manufacturing this cosmetic ; but soon after making arrangements with a house in Calcutta for a yearly supply of the essential extract of oriental roses, wherewith to make the preparation or compound, my husband was taken ill of malignant fever, and died, leaving me penniless, without the necessary means to embark in a business which at first would require an outlay of capital. In your hands it may be the means of much good to humanity, and also be a remuneration for the kindness bestowed on myself.

“ And now let me state what is more important than all. When I was burned, you will please remember that Fanny applied the preparation at once. I for a long time supposed that the timely application prevented scars, and I was right ; but it did not then strike me that after scars were made, the preparation would remove them. A dear friend of mine had a little daughter who was exceedingly beautiful in form, and with a remarkably expressive and handsome countenance, but for a birth-mark that covered one-half her forehead. The mark seemed to rise above the level of the ordinary skin, and was of a deep blood-red color. When she was excited, this mark would turn almost black. One day it occurred to me to try what the ‘ Oriental Cream of Roses,’ would do if steadily and perseveringly applied to this disfiguring evidence of nature’s strange freaks. No sooner was the resolve formed than I put it in practice. I bathed the mark regularly, every morning, noon, and night, with the ‘ Oriental Cream of Roses,’ rubbing it in with my hand for from fifteen minutes to half-an-hour, with perseverance and diligence. Under this treatment the birth-mark, after a very brief period, *had entirely*

disappeared! Scores of similar cases have since come under my personal observation.

"In the preparation of this cosmetic, great care must be exercised in procuring the genuine extract of oriental roses, as it can be rightly made with none other, the roses of our own and the English soil not possessing the chemical agencies necessary to produce the wonderful effects required. The arrangement with the Calcutta house still remains in force, and you have only to give your order, at will, to have it promptly and speedily filled. And now, doctor, I will close by hoping that in your hands it may be the means of much benefit to my sex. FELICIA DUPREE."

From a perusal of the foregoing may be seen how valuable this cosmetic is, when rightly prepared. A few words as to what the "Oriental Cream of Roses" will do, and I have finished. It will, *in four hours*, so improve, rejuvenate, and beautify the skin, that you would hardly recognize the person who used it as the one you knew before the application was made. The change it will work in your own countenance will cause you, at first, to doubt your own identity. Those who use it regularly will possess a skin as sound, unblemished, soft, and beautiful as that of a healthy infant. It not only obliterates tan, freckles, pimples, morpew, redness, humors, eruptions, and all similar foes to beauty and comfort, but it renders the complexion perfectly clear and brilliant, giving it a bloom, as well as a magnificent lily shade; softening it, making it pliable, free from dryness, scurf, etc.; annihilating roughness, lines formed by care or sickness, and protecting it from the effects of cold winds, a humid atmosphere, and other atmospherical effects detrimental to the complexion and cuticle. It also imparts

brilliancy to the eyes, as you will soon perceive after applying it. *The instant it touches the skin it finds a passage through the pores, penetrating through the outer skin, the epidermis or second skin, and the lower or scarf skin, to the very flesh or fibre.* It is this attribute, this penetrating power that makes it potent, not only as a beautifier, but as a healer and annihilator of sores, ulcers, scrofulous affections of every character, (if outwardly manifested,) ringworm, and all CUTANEOUS DISEASES that can be mentioned.

The deepest marks made by small-pox—marks of the oldest kind and most indelible character, as one would reasonably suppose—may be painlessly, pleasantly, and entirely removed by the "Oriental Cream of Roses." Rub it patiently into each mark or "pit," with the finger, and the skin will gradually assume its natural condition and appearance, and, after a comparatively short interval, every mark will disappear.

In short, scars of every nature—no matter how produced, nor how long they may have existed, or how deep and monstrous they may be—will as surely yield to this preparation (applied as I have directed) as the snow will melt before the summer's sun.

For chapped hands and arms nothing can be better than the "Oriental Cream of Roses." Indeed those who use it regularly, as they do soap and water, will never have a blemish or a disease upon any surface where it is customarily placed.

Those who do not wish to take the trouble of preparing the "Oriental Cream of Roses," or who cannot obtain the necessary ingredients, can write to me, enclosing two dollars, (\$2,) for which I will send them a bottle, neatly put up, which may easily be sent by express to any part of the United States or the Canadas.

GRAND
IMPORTING COSMETIC DEPOT!

BE SWINDLED NO LONGER.

Since making public the recipe of the "Oriental Cream of Roses," I have received many letters from all parts of the United States, in which the writers complain of having not only been swindled, but personally injured by the purchase and use of cosmetics which are extravagantly puffed and extensively advertised as French preparations. I subjoin a few examples:—

DEPILATORY.

ALBANY, N. Y.

DR. MONNETT:—As you, no doubt, understand all about French cosmetics, I herewith submit to your inspection an article which I bought in New York a month ago, for the purpose of removing an unsightly growth of hair from my upper lip. The label, you will perceive, is in French, and the entire appearance of the article is calculated to produce the impression that it came from Paris. I have used it, much to my sorrow. It has removed the hair from my lip, but it has also *taken away the skin*, and now, instead of "superfluous hair," I have an irritating sore or rash. Please tell me if the article is prepared in France, etc. Respectfully,

JULIA B. RHODES.

ENGENDERING PIMPLES AND MORPHEW.

HUDSON, N. Y.

DR. H. MONNETT:—I have used your "Cream of Roses," and am charmed—delighted with it. Why is it that we cannot have as good preparations for our money from other persons who are in your line of business? My skin was rendered yellow and pimply by the use of a cosmetic which the dealer said was French. I have since learned that it is made by cartloads in this State. Is there no remedy for such outrageous and dangerous humbugs? Yours truly,

REBECCA KELLEY.

DESTROYING THE TEETH.

CAMDEN, N. J.

DR. MONNETT:—Will you oblige a patron by informing her why the laws do not punish people in this country for selling poisonous preparations? I have been using a famous tooth powder which is said to come from *la belle* France. It has diseased my gums, and almost ruined my teeth. Does it come from France? If so, etc., etc. I am, Doctor, your obt. servt.,

MRS. JOHN SKILLMAN.

BOGUS COMPILATIONS.

DR. MONNETT:— * * Your recipe is excellent. Why do you not get beautifying preparations of other kinds from France. Three of my friends have had their good appearance almost wholly destroyed by the use of humbugging preparations which are advertised as coming from France, and are very famous,

but which are terrible and ruinous impositions. I am told that the greater part of the cosmetics, perfumery, tooth-powder, etc., sold in this country as from France, are outrageous imitations. If they were only worthless it would not be so bad; but they make sick and disfigure those humbugged. Can you not direct me how to get the genuine article? Money, for the real thing, would be no object. Yours in affliction,

SARAH NASH.

Having received over one thousand epistles similar to these, I determined to supply what is so fearfully wanted in this part of the world, viz.:—beautifying preparations *that are really made in Paris*, and are unsurpassable for the purposes to which they are specifically adapted. Acting upon this determination, I wrote to the principal of the house in Paris through whom I receive the extract of roses from Calcutta, and made an arrangement with him to receive, per steamer from Havre, the following French preparations, the authenticity of which cannot be doubted, and the blessed utility of which is so speedily manifest that it is useless to extol them. Among these are the following:—

NATURE'S POETRY,

FOR THE HAIR.

Nature's Poetry is the English name of a famous French preparation for restoring hair to its natural color, and making it grow upon bald places. It is called "Nature's Poetry," because it is exclusively made of extracts from flowers—flowers which are exclusively grown in Turkey. Its chemical properties are magical and wonderful. It will restore the grayest hair to the color it bore before age or sickness destroyed its beauty and its vigor. The French prepara-

tions for the hair are viliely imitated in this country, and the imitations are most destructive, not only to the hair, but to the skin, and (if much used) to the general health. Nature's Poetry acts as a dye, an invigorator, a restorative, and a beautifyer generally. It also curls the hair beautifully, and supplies the place of the best pomade. Although it acts as a dye, it must not be classed as one. It is made with great care by the well-known Duchesne, of Paris, and has been highly recommended by Alexander Dumas, Balzac, Eugene Sue, Paul de Kock, and other notabilities of France. I warrant it to be the only good and innocent preparation for the hair to be obtained on this side of the Atlantic Ocean. Sent anywhere by express, upon the receipt of two dollars.

OLYMPIAN AROMA !

AN UNEQUALLED PERFUME.

This is one of the most wonderful perfumes ever invented. It is used in all parts of continental Europe as a substitute for Cologne, and many people prefer it to the genuine *eau*, not a drop of which can be obtained, at any price, in America. I have only to say that the Olympian Aroma is quite unique as a perfume,—that it is far more delightful than any that can be purchased here, and that I get it without adulteration. It reaches me, through the customs, in good condition. No lady's *boudoir* should be without it. Price, one dollar per vial. A vial will last for years, for it is too potent to be used lavishly. Sent by express.

MAGIC ANNIHILATOR,

FOR REMOVING SUPERFLUOUS HAIR.

This is a powder invented by Larue, of Paris, and

endorsed by the celebrated perfumer, Lubin. What it is made of is known only to Larue, I believe. All the beauties of France make free use of it. It removes superfluous hair with the utmost speed, without any approach to pain, and in such a manner that no one would dream that hair had ever grown where it has been applied. It leaves the skin *as white as alabaster, and as soft as velvet*. By trying it upon the arm, you will readily ascertain that it is a beautiful, a harmless, and yet a most powerful and useful compilation. Sent anywhere, postage paid, at one dollar a package.

ARABIAN BREATH PURIFIER, FOR THE TEETH.

This grand article has been used in France for a quarter of a century. It is, however, the production of an Italian chemist, and is said to be made from a recipe originally in the possession of the celebrated Borgia family. It is in the form of a tooth powder. The ingredients, I believe, are fifteen in number. This powder not only cleanses the teeth, making them glisten like pearls, obliterating every atom of tartar, killing the parasites, and preventing them from rotting, but it sweetens the breath. The foulest breath will become as pure as an infant's after this powder has been used a week. This comes to me direct from Paris—it is packed there to my order, and unpacked for the first time afterwards in my own house, and by my own hands. Its cost, after going through the custom house, is eighty-seven cents per box. I will send it, free of postage, to any address, upon the receipt of one dollar.

RECIPE FOR THE CURE OF FEVER AND AGUE.

Blue Vervain Stalks and Leaves.....	1 lb.
Boneset.....	4 oz.
Best Irish Whiskey.....	1 gal.

Put all together in a tin receiver sufficiently large to hold about double the quantity. Arrange an arched tin cover with a trough encircling the entire inner edge, and of sufficient capacity to hold two table-spoonfuls, of any liquid. Put the cover on the receiver, and place the whole over a moderately hot fire. As the steam rises it will form in globules on the cover, and, as they increase, will gradually trickle down into the trough attached to the cover. As fast as the trough fills with the distilled liquid, empty its contents into bottles, and closely cork and seal them. Keep the vessel over the fire till the liquor has nearly or quite evaporated.

Dose of the medicine so prepared.—One teaspoonful (before meals) three times a day.

The manner by which I became possessed of this wonderful panacea is very remarkable, and, as it is interesting, I will relate it. One day a pretty girl, about fifteen years of age, as I afterwards learned, came into my office while I was preparing medicine for a Michigan gentleman named Proctor. He had been for three years sorely afflicted with Fever and Ague. This malady had tormented him, during that time, almost without intermission. He had tried every advertised remedy, had submitted himself to the skill of several popular physicians, and had tried a number of recipes obtained from private sources, all without deriving any material benefit. The girl, notwithstanding

ing his presence, importuned me with great pertinacity for employment. She had been used, it appeared, to put up pills in a large wholesale drug establishment. I told her that I had no need of her services, but she seemed disinclined to leave. Finally, to give me a proof that her abilities were of no common order, she announced her willingness to enter the clairvoyant state, and prescribe for my patient. I laughed—she insisted. I then looked upon the terms clairvoyance, psychology, etc., as synonyms for humbug and deception, and candidly told her so. But this increased her earnestness, and after a little while I gave a jocular consent to a trial of her skill. The result was this singular recipe for Fever and Ague.

I carelessly folded the bit of paper upon which the recipe was written, and thrust it (looking upon it as a matter of no moment whatever) into my vest pocket. The girl, finding that it was useless to trouble me longer, left, and I proceeded to prepare my own remedies for Mr. Proctor's case. Eight weeks passed, and no favorable symptoms manifested themselves in my discouraged patient, when, through his earnest solicitation, I prepared a medicine from the girl's clairvoyant prescription. I confess I was utterly astonished when, at the end of a fortnight, through the use of this curious preparation, my patient announced himself *cured* of his disease, and furthermore stated that his general health was improving marvellously. In one month he was completely restored. I have since employed it in more than one thousand obstinate cases of Fever and Ague with the happiest results; for I have not failed, in a single instance, to banish the disease entirely, and rebuild the shattered constitution of the sufferer.

It not only cures Fever and Ague, but it tones up the failing stomach. It is a certain remedy for all disorders of the liver, strengthens the nerves, and purifies the blood. It is as powerful and pleasant a remedy for bilious troubles as was ever made known. It works at once when taken. There is no mistaking its virtues. They become manifest directly after the first dose.

In new countries, or in marshy places, where Fever and Ague seems to be an indispensable scourge, this medicine will be found one of the greatest of worldly blessings. I advise people in rural regions to keep it constantly on hand. It can be made in any quantity, and will keep, if properly put up, in any climate for any number of years. It is easily made, too, though pure ingredients are not always easily obtained, and for the sake of the reputation of the prescription, I trust no pains will be spared by those who make it to obtain the *best*. The *best* Irish whiskey *must* be used. An inferior or adulterated article will not do, on account of the preponderance of alcoholic properties in it. The Vervain, too, must be properly grown, cured by a careful and skillful method, and cleaned by a chemist who has a thorough knowledge of the mysteries of the herbal kingdom. Those who may find any difficulty in obtaining the pure ingredients, can procure the medicine, prepared with the utmost care, and of the choicest materials the world affords, from me. I manufacture it in large quantities, (I must do so to meet my constantly increasing orders,) and can in consequence afford to send it to any part of the United States at two dollars (\$2) per large bottle. One bottle will prove sufficient for any *ordinary* case.

DR. H. MONNETT & CO.,

Corner of Broome and Mercer streets, N. Y.

THE SECRET
OF
SUCCESS IN COURTSHIP.

VALUABLE ADVICE TO LOVERS.

"Cupid, indeed, is obstinate and mild,
A stubborn god; but yet the god's a child;
Easy to govern in his tender age,
Like fierce Achilles in his pupilage;
That hero, born for conquest, trembling stood
Before the centaur, and received the rod.
As Chiron mollified his cruel mind
With art, and taught his war-like hands to mind
The silver strings of his melodious lyre,
So love's fair goddess does my soul inspire
To teach her softer arts; to soothe the mind,
And smooth the rugged breasts of human kind.
The bull, reclaimed and yoked, the burden draws,
The horse receives the bit within his jaws,
And stubborn love shall bend beneath my sway
Though struggling oft he tries to disobey.

The proper age for marriage, according to the law of this country, is twenty-one for the male, and eighteen in the female; but in Nature's law, twenty-five for the male, and twenty-one for the female, accord with the complete development of the adult.

The great cause of unmarried adults in Christian

communities, is owing to the difficulties young people experience, in endeavoring to procure partners. There is, in fact, no bachelor who has been so from choice, and, in nine of ten cases, the reasons he will give you for his celibacy are not the true causes.

By far the greater number of old bachelors has been occasioned by circumstances which have kept them aloof from female society, or the bashfulness which would never permit them to bring a lady to the simple answer of "yes" or "no."

I have known young men with every advantage of person and fortune to be deeply in love, but who, in consequence of their backwardness in revealing their passion, have waited until some person without the moiety of their deserts, but with a stock of assurance, carried away the object of their affections.

Again, ladies are obliged to remain single for the want of an opportunity to procure husbands. This is generally owing to the selfishness of parents, who exclude young men from their house, except those too insignificant to win their daughters' affections, till at last the lady is compelled to remain single or favor her inferiors.

Homeliness of person is never the cause of want of partners, for every age has its model, and fancies are as various as are the peculiar notions of individuals.

When a young man finds himself unusually fascinated by a lady, perhaps at first sight, he should, at once come to a stand-still, and make a thorough examination of his own circumstances, in case he should be successful; and also the situation of the other party, including character, disposition, prior engagements, etc., and then, should every thing co-operate, or nearly co-operate with his wishes, in God's name let him, as

the Americans say, "go in and win." I insist, however, that a little precaution in the beginning may save a great deal of trouble in the sequel, because a man can stifle and destroy the effects of first-sight love, if he will only remain away from the occasion of it; whereas, if he rushes inconsiderately into it, it may afterwards turn out that his reason and respect will prompt him to eschew a passion, which his yet more powerful affections may keep him inevitably bound to.

When a man finds that his heart is "gone," and that the possession of a certain female is requisite to his happiness, he should at once begin to study her character, so as to direct his own movements accordingly. This, I maintain, is a most important point; for a gentleman who attempts to woo a lady after a fashion opposed to her prejudices, has almost as little chance of success as a person who might undertake to solve a mathematical problem with an improper number of figures; or even as one should endeavor to stop the course of time by letting his watch run down.

Some men imagine that an everlasting fund of small talk is enough to captivate any woman in the world; but those persons, when they think they have the field all to themselves, are in general made mere laughing stocks of as soon as their backs are turned. They are usually kept in second-hand favor, however, as useful appendages in a walk or ball-room, and to supply their bantling inamoratas with the chit-chat of the day.

Other men think that the secret of making love lies in flattery, and hence they administer the dose so unsparingly that it amounts to a surfeit. Flattery is, indeed, a powerful weapon when managed with dexterity, but in the hands of a person ignorant of its mys-

teries it is worse than no weapon at all : as its edge is not unfrequently turned against himself.

Again, there are men who place all their dependence in their own personal appearance ; but these are mere nobodies, who seldom succeed when any man of sense and spirit thinks the object of their regard worth contending for.

The following lines contain valuable suggestions in regard to the method of wooing the coquette :—

“ Would you teach her to love ?
For a time seem to rove ;
At first she may frown in a pet,
But leave her awhile,
She shortly will smile,
And then you may kiss your coquette.

For such are the airs
Of these fanciful fairs,
They think all our homage a debt ;
Yet a partial neglect
Soon takes an effect,
And humbles the proudest coquette.

If still from false pride,
Your pangs she deride,
This whimsical virgin forget ;
Some other admire,
Who will melt with your fire,
And laugh at the little coquette.

In relation to a confirmed coquette, there is but one good general rule for going to work, and that is, after you have secured, or even partially secured her affections, begin to treat her as her conduct may apparently deserve, from time to time. Thus, if she becomes occasionally very eloquent in the praises of other men for the purpose of tantalizing, you should immediately

begin to expatiate upon the superior qualities of some other woman; if she hints that your visits are troublesome, leave her to herself for a week or two; and if she affect to favor the approaches of a rival, the readiest and most effectual remedy for bringing her to her reason is to commence, in seeming, to one of her acquaintances. In short, a man, to woo a female coquette, must become a male coquette: for, with such a lady, all the eloquence and devotion in the world will stand him less in need than a well-directed nonchalance. I would, however, as he values his happiness, advise no man to marry a downright coquette; for, however her peculiarities may pass for wit or playfulness, the real foundation of them is fickleness or dishonesty; and when she consents to an union, it is, in nine cases out of ten, the result of pride, spite, or jealousy; and, even though the latter should predominate at the time, my word for it, the flame is either so ephemeral, or of so eccentric a character, that it is seldom directed for twenty-four consecutive hours towards the same focus of attraction. Taking every thing into consideration, I would rather, of the two, trust the honor of a reclaimed votary of pleasure, than of a genuine coquette, if they were both placed in an equal sphere of temptation.

"But if you find your praise increase her pride,
Strike sail awhile, and await another tide.
They fly when we pursue; but make delay,
And when they see you shaken, they will stay.
Sometimes it profits to conceal your end;
Name not yourself her lover, but her friend.
How many skittish girls have thus been caught?
Ho proved a lover who a friend was thought."

"Some draw with nets, some hang upon the nook •

So turn thyself; and, imitating them,
Try several tricks, and change thy stratagem—
One rule will not for different ages hold;
The jades grow cunning, as they grow more old."

When, therefore, a man goes in quest of a wife, as a sort of business speculation, and with the chief intention of becoming a domestic man, and making himself comfortable, he should first carefully examine himself, in order to determine the nature of the being that might contribute most to his happiness; for, otherwise, his blissful anticipations of a domestic hearth, cheerful companion, and connubial felicity, may all find a termination on the very day on which he had hoped to launch for ever into their undisturbed enjoyment.

Hence, a covetous man should avoid marrying with a generous girl, for she will not only make him miserable by her expenditures or complaints, but she will also learn to dislike and despise him for his principles.

A man of generous disposition, however, would do best to provide himself with a frugal wife, for she will honor and boast of his nature, at the same time she will prevent it from bringing its possessor to poverty; and again, such a husband will best know how to appreciate such a wife; for the thriftiness which is mean in a man, is commendable in a woman, especially if she has got a wasteful partner to deal with.

A man of phlegmatic nature should be careful how he marries a warm and buoyant woman, for, in case a woman of this temperament does not feel that her affections are duly returned, nothing but the strictest sense of morality will prevent her bringing them to another, even though it should be an unlawful market.

For the same reason, a man of an amorous organization should never unite himself with a cold, unexcitable, and matter-of-fact female; for, unless he is another Joseph, he will most assuredly be untrue to her, as he will be unable to bear with the vexation of the continual repulses; while the two partial usages of society make it optional with him to find a resource.

Again, a jealous man should rather commit suicide than enter into matrimony with a very handsome woman; for every word spoken in her favor, and her every glance, action, and inquiry, that he is not the immediate occasion of, will sink like a dagger in his heart:—

‘Trifles light as air
Are, to the jealous, confirmation strong
As proof of Holy Writ.”

I shall now record a few remarks on the philosophy of making love, which are founded on long study and ample experience.

A word of advice to the lover, who has been once truly accepted, but rejected afterwards, through the interference of friends. In such cases, if he is determined to win—for the sake of love, pride, satisfaction, or any other cause—let him but go to work judiciously, and the day is his own, in spite of a world of opposition. Woman, for the most part, is not fickle, when her affections have been once secured; for, however the threats and admonitions of parents, guardians, etc., may discompose or change their currents, they will speedily return to their natural channels, and even more securely and deeply than ever. If those whom it may concern could only understand the mysteries of a woman's heart, they would see the necessity of not inter-

rupting its bent, in matters of love, unless under very urgent circumstances; and if bachelors could also appreciate the nature of the same erratic material, they would rather put their right arms in the fire, and burn them in their sockets, than unite with parents or guardians in endeavoring to coerce the affections of a lady in their favor, whose heart had been given, and, therefore, belonged to another.

When a man falls deeply in love, and suffers the passion to grow upon him until it has become, in a manner, a portion of his vitality, and then receives an unqualified negative, or is otherwise debarred from the possession of the object of his hopes, he naturally sinks into a state of feeling which is termed despair, and, indeed, that sensation is never thoroughly awakened unless through the medium of disappointed love. In this state of existence, which is more terrible than can be appreciated by conception without experience, he has no consolation; (as company, travelling, etc., rather increases the poignancy of his passion,) and, therefore, throws himself into the vortex of dissipation, or betakes himself to an unhappy solitude, probably to meditate on, or commit suicide. While in this state, my first advice to a man would be, to call his pride to the rescue, and to shake off his passion like dew-drops from the lion's mane; but, alas! he must be a man of strong mind, and cold affections indeed, who can profit by any such instructions. This plan failing, my next advice would be to seek for a substitute; that is, to endeavor to place one's affections on another woman, for one passion may be soon removed by the cherishing of a second with determination; and this is, probably, the only efficacious legitimate recommendation I can give, under the circumstances, because it is a

known fact, that if a man sets himself determinedly to make love to a lady, even though his feelings should be very indifferent in the beginning, the passion will imperceptibly grow upon him, until at length his whole heart is involved in the issue. And thus, if a man were ever so deeply immersed in one unsuccessful love, I will forfeit all my claim to any knowledge of the great study (matrimony) of my protracted life, that if he begins with assiduity to pay his devoirs in some other quarter, and endeavors to force his feelings into another channel, his affections will be gradually transferred, until not even the shadow of them remains in the place of their original concentration. Upon this plan there are a few drawbacks, among which may be mentioned, impatience on the part of the sufferer, or the difficulty of selecting a substitute; and I may add, that at such a time, while all the fascinations of his first love are busy at work in his bosom, a man may find it very disagreeable employment to undertake the character of a wooer. But if he does undertake it, and plays his part properly, he will soon have the satisfaction of feeling that it rests within himself to place Cupid in harness, and drive him whichever way he pleases.

Where the passion has not been very violent, absence, business, and cooling medicines may be sufficient remedies; but where the effect has been deep, the only way of escaping from the fetters of the one love, is by running straight forward into the fetters of another.

Although, as I have previously remarked, personal beauty is not essential to a successful conquest, cleanliness, and "A careless comeliness with comely care," most unmistakably are. No lady would admire a

slovenly swain, with bald pate, and dirty teeth; and with a gentleman, *vice versa*. It is decidedly unromantic to press even very pretty lips in the ardor of a kiss, if the ivory they curtain is coated with a yellow encrustation, which gives a sewer fragrance to the breath. A man, to be manly, must have a luxuriant head of hair, and in these days of patriarchal imitation, a thrifty beard. A lady, to look wholesome and attractive, must possess an abundance of the material, with which to make the girlish curl, or graceful braid. Old age seldom mars personal charms, if the cycle of time has not robbed the individual of his or her natural adornments. The handsomest couple I ever saw, were centenarians—(this is a fact.) Let, therefore, he who would win the fair hand of the lady he loves, in addition to a proper comeliness of apparel, endeavor to show a manly face, a cleanly mouth, and an unblemished skin. A female, too, should avail herself of every invention of art to preserve those ornaments which the God of nature originally bestowed upon her.

It is, unfortunately, the habit of many people to deride those who take especial care of their own personal appearance, and it is equally unfortunate that this derision has a marked effect upon individuals of shy and not over-confident dispositions. For my part, I delight to brave such derision—in fact, I rejoice in opportunities for provoking it. It proceeds from, and is offered by, confirmed slovens, who, having become so completely enamored of their indolence that they are its slaves, regard with cankered envy the attempts of others to look well. I say that I like to provoke their derision. All are not like me by nature, but they can soon become so by habit. The timorous and sensitive

must learn to treat such envious ridicule with merited contempt. Once contempt is displayed for it, it retires thwarted and abashed. Learn, then, to improve your *personnel* by every means at your command, and pay no attention to what the vulgar few may see fit to say of it. Bear in mind that self-reliance is the sheet anchor of every body who gets through the world successfully. How many times have my readers heard the remark made, "He (or she) owes every thing to impudence." Now, I would rather be called *impudent* than *cowardly*! I advise nobody to be impudent in the true sense of the term. Real impudence is insufferable. It consists of thrusting one's self forward to the injury of the rights of others—of an insolent, supercilious manner—of offensive remarks, and pertinacious meddling with affairs that do not concern you. This is impudence, and it never should be—indeed, it seldom is—tolerated. The rude portion of the world, however, has a bad custom of calling firmness of purpose, a shrewd eye to one's own interest, and a determination to win favor and prominence, *impudence*. Let the low talk as they may. Fix your gaze steadily upon a given point, and keep on striving until you gain it.

I never hear the word *dandy* used, that I do not ponder over its lack of meaning. Gross-minded people—and there are many such, for whom there appears no earthly redemption—imagine that every well-dressed, carefully "made up" man is a "dandy," and that the term is one of opprobrium and reproach. On the other hand, I think it a complimentary appellation. I would rather be termed "a dandy" than "a dirty, careless fellow," any day in the year. And, after all, the dandies have the lead in all good society!

You may be sure that when you meet a company of pretty ladies, a dozen or two dandies are very near at hand. The dandies have the posts of honor at parties, balls, the play, and the opera, and on the promenade they are always favored with the care of the handsomest and freshest belles of the day. Take my advice, and, if you would be popular in the right quarters, be a dandy. It is a duty—a positive duty—that every individual owes to his or her fellow-belongs, to look as attractive as possible. Therefore, patronize the tailor, the bootmaker, the haberdasher, the barber, the cosmetician, the dancing master, the jeweller, the maker up of “fine linen,” the dentist, and the glover, as freely as your means will permit. Be sure that those to whom you give your patronage are masters of their several arts, and pay them ungrudgingly and with liberality, for it is by far the cheapest in the end to pay well for a good thing, than to give a small price for an inferior article. I do not mean, of course, that there is any virtue in profuse and reckless expenditure; but I *do* mean that a first-rate coat is cheaper at \$20 than a poor one is at \$5. In dealing with any of the persons above mentioned, give them a fair price—one from which they can realize some profit, and they will do their best for you. Be niggardly in your offers to them, and they will most certainly slight your orders.

Having said a few words with reference to dandies, let us devote a little attention to their counterparts in females. These are termed, by the dandy-haters, “dashing flirts,” or “gay girls,” etc., and are stigmatized as persons whose judgment is fit only to pass upon dry goods, and whose intellects can compass toilet affairs only. A serious mistake. Your dressy girl

must be something of an artist. And if she were not a person of refined taste, her propensities for personal adornment would never have been developed. She must have a fine eye for the grouping and arrangement of colors. She must be competent to distinguish the finest textures from the mock commodities brought into the market, and hence must possess a fair knowledge of commerce and manufactures. She must be a lover of nature, and alive to its beauties. She must be something of a lapidary, too, and be capable of designating paste from diamonds. Indeed, no woman can be a sufficiently good dresser to attract envious remark, without possessing a large and useful share of intellect. Now, I advise such of my female readers as are not "gay flirts," (I use the term flirts here in the sense connecting it with apparel,) by nature, to take up the trade without delay. By study and perseverance they can learn to dress as well as the most natural of gay flirts. And let them not spare artifices. It is legitimate to adorn your houses with the best furniture and trappings you can get, and why should you not adorn your persons with the same degree of care. In Shakespeare's comedy of "Much Ado about Nothing," Benedick, that most fastidious of bachelors, and afterwards happiest of married men, says;

"One woman is fair; yet I am well: another is wise; yet I am well: another virtuous; yet I am well: but till all graces be in one woman, one woman shall not come in my grace. Rich she shall be, that's certain; wise, or I'll none; virtuous, or I'll never cheapen her; fair, or I'll never look on her; mild, or come not near me; noble, or not I for an angel; of good discourse, an excellent musician, and her hair shall be of what color it please God."

Let every one of my lady readers consider that she has a Benedick to please, and act accordingly. If she cannot realize his ideal of perfection, let her come as near it as she can. It will be seen that Benedick chose, for the color of his mistress' hair, that which "God pleased," or, in other words, that which nature had selected. Shakspeare was well versed in human nature, and no man ever lived who understood the fitness of things so well. He comprehended, perfectly well, that the hair nature gives us is colored to suit the shape of our features, the caste of our complexions, the expression of our faces, and the language of our optics. If the hair of your head is red, let it remain so. Do not color it black, for it would not deceive anybody. It would look like just what it was—a dyed article that had no appropriate place upon your shoulders; but if it is gray, restore it to the color it bore when you were young.

Many persons are apt to condemn those who strive to improve their personal appearance, by what they stigmatize as an undue attention to trifles. But it will not do to hastily misjudge and despise small matters. Trifles, my friends, are not to be despised with impunity, for they oftentimes make or mar a human being's destiny. We know that all great discoveries and inventions have been originated by the meiest of trifles, the paltriest of accidents. An apple falling suggested to Sir Isaac Newton his invaluable discoveries with regard to the laws of gravitation. The telescope was suggested by the accidental placing of a couple of pieces of glass together in an optician's shop, and the careless examination of them, in that accidental position, by a lounging apprentice boy. Trifles form the material of every thing vast. The coral reefs and

Islands in the seas are the work of *animaiculae* scarcely perceptible to the naked eye. The globe itself is formed of atoms. If you disregard trifles you will never become prominent or important in any degree, but will vegetate like a plant, and die unknown, unloved and uncared for. Life is no trifle, but it is a conglomeration of trifles. Look, therefore, upon the "day of small things" with a watchful, an earnest, and a curious eye. A spark fires a train of gunpowder and blows up a city. A mouse, remember, freed the netted lion. In all the little details and *minutiae* which I am constrained to relate to you, and impress upon your attention, there lurks a great consequence—there lingers a gigantic end. It is happiness; that which, to the unreflective and the ignorant, seems an unattainable shadow. But there is nothing so easily obtained, if pursued in the right way, as happiness. The old saying has it, "keep your feet warm, and your head cool, and defy the physician." There is a volume of truth in this. There is an equal amount of substantial truth in my theory, viz.: preserve your health, acquire money, and make yourself as agreeable in looks as care and ingenuity will allow you. This will enable you to win and retain the affections of the one you adore, and it will make you hosts of friends beside. What more is requisite to attain perfect contentment? How strange it is that these simple truths, so plain and ingenuous that a child can appreciate them to their full extent, escape the knowledge of nine-tenths of mankind! How remarkable that the first intimation you have ever had of their force and value is received from the pages of this humble volume! We walk in darkness in the midst of light, do we not?

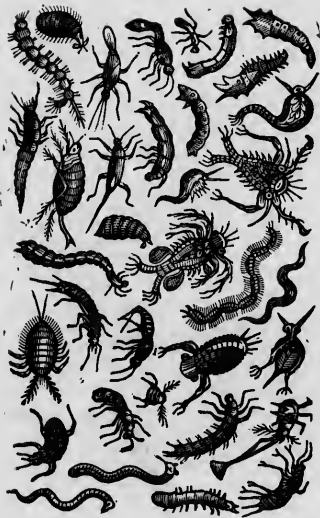
One subject I have not yet touched upon which must

not be forgotten or neglected. I allude to the manner in which it is highly necessary that you should conduct yourself while you are training for the acquisition of love, and the blissful consummation of marriage. You must banish constraint far from your line of conduct and feeling. Crush out with all the efforts of which your temperament is capable, every bias to what is termed bashfulness. I do not wish you to be immodest; for, to paraphrase the poet,

“Immodesty admits of no defence.

For want of modesty is want of sense.”

But what the French call *gaucherie*, and I define as awkwardness, is not modesty; but a crime against decency. God knows it is so rigidly and severely punished by society as a crime, that I wonder the yerliest boor in the civilized world has the courage, or suicidal stupidity, to practice it. Constraint on your part is certain to create constraint in those you visit; or else, if the parties you are conversing with happen to be well “posted up” with reference to worldly manners and customs, they will laugh at you. Bashful people are the greatest bores in existence. They come down upon a happy assemblage like wet blankets. The moment they appear, pleasure flies to a more genial location. Gloom is the hand-maiden of constraint, and dislike is its offspring. If you have a leaning that way heed me, and ponder well what I say upon this subject. Summon up all the pride, reason, and argument you have, to aid you in throwing off your shackles. Drill yourself to think that nobody is better than you are, and that you possess advantages that make you equal with all God’s children. Reflect that the sun which shines upon a monarch warms you—that you



PARASITES DISCOVERED BY THE MICROSCOPE ON THE TEETH. THE
ARABIAN BREATH PURIFIER WILL DESTROY THEM, AND SWEETEN
THE BREATH. See page 221.

are no more vulnerable to death's darts than the most pretentious of your fellow-creatures—that you have the same passions, aspirations, hopes, and desires, that are known to the first and foremost in the ranks of the famous—that your mission here below is as important to the designs of Providence as anybody else's, and that your fate hereafter, will form an item of as much importance, at the Judgment Day, as that of the President of the United States. If your defects rise up in your memory to shake your self-reliance, reflect that you can conceal, or have concealed them, and that they are not visible to those outside of your home secrets. Be brave, be nonchalant, be candid.

"Assume a virtue if you have it not." All you want to annihilate your bashfulness is a little confidence. If that, unfortunately, does not find growth in your composition, you must counterfeit it. One or two efforts, and the difficulty is all over. If you meet with accidents at the first going off, pass them over with an air of ease, as if they were matters of no moment, and as if you did not give them a moment's thought. By treating them thus cavalierly, and by placing so small an estimate upon their worth, you induce others to do the same; for men are imitative as well as monkeys. Practice! yes, that's the word! will make the most bashful person able, after a while, to endure the gaze of ten thousand eyes without flinching. Instance the case of the actress who was five years before she could make up her mind to face her audience without trembling like the oft-mentioned aspen tree.

There may be those who require a little artificial assistance in conquering this constitutional awkwardness, which I consider to be one of the greatest curses that ever befell the warm-hearted and ardent. I have a

mixture, which was invented by a notable French genius, who rose to eminence from a very humble position, and which may be appropriately termed, "The Friend of the Diffident." It is an elixir that I esteem as a munificent gift from the Creator to the retiring and the nervous. Many modest, *i. e.* weak, clumsy; and abashed, people seek an ally in alcoholic beverages. The friendship of these draughts is but temporary, and, alas! ultimately fatal. "Dutch courage" is worse than no courage at all. It has to be supplied so often that the physique and intellect are both destroyed by its frequent assaults, for each time it is resorted to, a heavier dose has to be taken. The system once habituated to it, the slavery ends only in the grave. Not so with my mixture—for it is mine, and mine only. This will quiet the most shaky nerves in a few moments. It imparts muscular strength, also lucidity of mind; banishes that vague fear which is the basis of bashfulness, and engenders confident impulses that are not easily retarded in their operations. One or two bottles of this mixture will keep up your nonchalance until habit has made their assumption a matter of course. I tell you frankly that the mixture is what physicians denominate a diffusible stimulant, but it is a stimulant without any reactionary qualities. It induces no craving for more of it. You may take it for a year, leave it off at an hour's notice, never touch it again, and never desire another drop of it. It is one of the finest and most harmless invigorators of both mind and body I ever encountered. I will favor those of my readers who may like to try it at the cost price, *viz.*: \$2.00 per half-pint bottle; sent by express to any part of the United States or the Canadas.

A SUPERB ART.

A TRADE OF A MOST LUCRATIVE CHARACTER.

When I last had occasion to visit Venice—for with Byron I can say—

“I stood in Venice, on the bridge of sighs,
A palace and a prison on each hand,”—

I noticed that many persons who had an excellent education, dressed and lived well, and mixed in good society, were known to be without property. They had incomes, I was told, but no estates. A great many of these people would disappear from sight a day or two in the week, and nobody knew where they went. In fact, this thing was so generally practised that none of the Venetians, from being used to it, paid any attention to the matter. Being a stranger, it naturally attracted my notice, and finally excited my curiosity vastly. I am of a very inquisitive turn of mind, as my readers are no doubt aware by this time. To learn every thing that seemed worth knowing, has been my motto through life, and I almost feel like welcoming death for the sake of penetrating the mysteries of the world of spirits. In the house where I lodged was an Adonis of a fellow, who had fine apartments, and who enjoyed all the creature comforts available in the city of the Adriatic. He dressed superbly, always had money, and lived altogether as well as many a small continental prince, but I was told that he did not possess a ducat's worth of property.

“Was he an opera singer?” I asked.

“No.”

"A musician?"

"No."

"An author?"

"No."

"A politician?"

"No."

"A government spy?"

"No."

"A gambler?"

"No, no, no."

Well, what could he be, then? I thought and asked myself the question a thousand times. Surely he had not discovered the philosopher's stone, or found a gold mine! His money must come from somewhere, there was no denying that. I observed that he, too, was missing two days of every week, and that none of my fellow-lodgers (several of them had *their* days of disappearance also) chose to know or suspect any thing of the nature of the business that occupied his attention during those curious days.

I cultivated his acquaintance, and after a while succeeded in gaining his confidence. Finally I ventured, in a delicate manner, to introduce the subject of his absence from his outside haunts for two days of every week—speaking of it in a playful way, and skillfully alluding to the fact that I was a stranger, which accounted for my inquisitiveness. He seemed disconcerted at first, but in a few moments recovered his affability and equanimity of temper, and promised to satisfy my curiosity at his earliest convenience.

About a week after this conversation was held he said to me, with a serious air:

"To-morrow, I vanish again."

"And the reasons—" I began.

"Shall be made known to you then. At what time do you rise?"

"With the sun," I answered.

"At sunrise, then, I will knock at the door of your chamber. You will be dressed."

"Are we to go out, then?" I asked.

"Oh no; you need not take off your *robe de chambre*;" he replied with a smile.

He was at my door the next morning at the appointed time, and it is perhaps needless to say that I was "up and dressed," waiting to receive him. In silence he conducted me to his own apartments, entered with me, and after carefully securing us from interruption by the aid of bolts and bars, bade me be seated. Taking a seat beside me, he said:

"You see, signor, every man has his secret. Mine is life, wealth, every thing to me. I am the younger son of a noble family, the heads of which died in poverty, leaving me nothing but an excellent education and a robust constitution. I found it necessary to earn money in order that I might not starve, and I was determined to do so without sullyng my family name by becoming a shopman, or a recognized mechanic. I also made up my mind to avoid continuous, vulgar labor; in short, I settled with myself to live like a gentleman, as a man of my birth ought to do. Perseverance will accomplish any thing, *mon cher ami*. After repeated failures, I hit upon a plan by which I am enabled to do all this and more. Look here."

He arose from his seat, and pulled what had appeared to me to be a damask table-cloth spread over an ordinary table, away from where it was lying, and revealed a neat stand, with drawers, etc. Upon this stand were lying, in various stages of preparation, a

number of plates of glass. I approached and examined them. I had the secret of the Venetian's income at once. *He was an etcher and engraver on glass!* The art, he assured me, had for a long time been lost, but in looking over some old monkish MSS. he had been fortunate enough to acquire the information necessary to revive it. The etchings and engravings were most beautiful—better than any thing of the kind that could be imagined. I gazed upon them with unfeigned delight, while he went on talking, as follows:

"This beautiful art, apparently so difficult, is as simple as the alphabet. It involves no labor—indeed it is a splendid recreation. I can dispose of all I choose to do at the very highest prices, and still maintain my position in society, for I rank as an artist, and a superior one at that. Yet the whole art consists of a few words that can be written upon one of your pocket tablets. It comprises merely a chemical secret, readily understood by the commonest mind, and accomplished, without previous study or preparation, by a pretty girl or any other individual. The process scarcely soils your hands, if you are careful enough to wear gloves. And now, signor, that you have my secret, keep it."

"But the process—" I eagerly said.

"Is known only to me of us two. I shall not disclose it."

This declaration he made so abruptly, that I forbore to trouble him any further upon the subject at that time.

Two months after that I left Venice, never to return. Just as I was ready to start, my Adonis of a friend placed a neat little package in my hand, and bade me good-bye. I have never seen nor heard of him since.

The package contained a full account of his process of etching and engraving on glass. I have it yet, and will dispose of it to any person who will send me five dollars. I will mail it to any part of the world. It is so clearly written that there can be no difficulty in understanding it, and it is just as the Venetian said, as simple as it is beautiful. I should think that forty or fifty dollars a week could be easily made by it; but that of course depends upon the intelligence and aptitude of the person practicing it. The knowledge would not be dear at twenty times the sum I charge for it.

ANOTHER RARE OFFER—TO ENGRAVE ON STEEL AND COPPER.

Most persons imagine that to be a good engraver on steel or copper, one must serve a tedious and laborious apprenticeship, and that in order to obtain excellence in the practice of the craft, peculiar genius and taste must exist. All this is a gross mistake—one of those mistakes which, for want of pains, are seldom or ever explained away. This one, however, I will expose effectually. Steel and copper-plate engraving can be done by any body over fifteen years of age, and I can teach the whole art in an hour. I have the whole process printed upon a neat half sheet of paper. The explanation is thorough—not the smallest piece of information is left unsupplied, and with this bit of paper before you, and the brains to understand it, you can engrave on copper or on steel with the best bank-note engraver in the country.

I am aware that this seems incredible—that it has an odor of humbug about it. But, dear reader, the humbug is not on my side of the house; but on your own. You have been giving credence to a humbug story—a spurious tale of mystery—all your life, concerning these arts, and now that I tell you it is no more difficult to engrave in the manner I have mentioned than it is to make a pudding, or compound a bar of soap, you feel inclined to doubt me.

Well, doubt; but you can have your doubts removed at small cost. I make you an offer publicly—an offer that common sense will tell you I would not dare to make if it were not a sound one, and I were not able to fulfill it to the letter—to teach you the mysteries of steel and copper-plate engraving at once. Upon receipt of my process you may at once proceed to engrave, and after a week's practice you will be able to turn out plates as valuable and as serviceable as any done by an ordinary engraver who has served a term of years as an apprentice. Some may not require a week's practice to do this, and others may require a fortnight's or a month's practice, but these latter people cannot be of my kind; they must be exceedingly doltish, and ill-calculated to do any thing above sawing wood or peeling potatoes.

I have not room to tell how I became acquainted with these valuable processes, nor is it necessary that I should. It is enough that I possess them. I will remark that these processes would be doubly serviceable to a wood engraver, or to persons who draw or paint well. By this I would not have it understood that they are not useful and remunerative to those who neither draw nor paint—for they are.

The articles to be used for either etching or engrav-

ing on copper or steel (my processes tell how to do etching as well as line engraving) are not at all costly. The material that costs the most is the plate. The price of that, of course, depends upon the size. It is easily procured. Those who cannot get plates conveniently, can procure them by writing to me.

These processes, inculcating in a few hours, two money-making arts, that it has cost its professors seasons of toil and thousands of dollars to learn—may be obtained for five dollars (\$5.) This sum enclosed to me with a postage stamp, will ensure the processes by return of mail. It is needless to point out the advantages of such knowledge. The reader already understands and is prepared to acknowledge them.

THE VOICE IN DANGER.

Singing is an accomplishment that may be turned to good pecuniary account, indirectly, if not directly, for many a person is indebted for a happy marriage to the voice, and a knowledge of how to use it at evening parties, as well as in the home circle. Unfortunately the voice will sometimes get out of order, and although the disorder is at first slight, it will gradually increase if not carefully checked and attended to as soon as discovered, until it becomes a serious affliction. I have the recipe for a splendid preparation for the preservation, improvement, and restoration of the voice, which was originally the property of Madame Mallbran, and is now the property of Jenny Lind, whom I had the pleasure of meeting in her own native Sweden, and heard her sing before the Swedish court. Any person who chose to manufacture from this invaluable

recipe, and advertise the preparation, could make a fortune. All amateur and professional singers should have the recipe for their own use. It can be manufactured so as to be sold at a very low and popular price, and yield a profit of fifty per cent. I will sell this recipe for three dollars (\$3), so as to place it within the reach of all. I should not forget to say that the preparation is very agreeable to take, and that it is an excellent remedy for bronchitis.

A SURE COMPETENCE—SYRUP OF HONEY.

The honey made by bees is scarce and costly, and as a natural consequence, it is a luxury, while it should be an article of easy availability. Honey is not only a delightful article of food, but a very important medicine, and I am sure that if it were used more freely than it now is, the bills of the family doctor would be reduced one half. But bees, although exceedingly industrious, are not numerous, and the sweets they manufacture are obtained only by the exercise of great trouble. Any body who has tended hives, and prepared bees' honey for the market, knows that but little profit is realized for a great deal of labor in the bee hive. This prevents farmers and others, who live in the country, from having more bees than enough to provide themselves with the genuine honey. Knowing how valuable honey is to the family—especially the poor family—I, several years ago, instituted a series of experiments for the purpose of discovering a substitute for bees' honey. I have found it, and call it the *Syrup of Honey*—a superior article

I consider that honey should be freely used in every

household. And it would be if it could be readily purchased at a low price;—I mean a price lower than that asked for the product of the hive. My Syrup of Honey, submitted to a chemical test, will be found to combine and contain every quality of the genuine article. It cannot be told from the real thing either by its appearance, taste or smell. It is just as good, just as healthy, and, in every particular, just as desirable. Bring a cheap article of honey into the market, and every body will buy it. The laborer will be sure to introduce it to his children, and will use it himself, for by so doing he will improve the health and general physical welfare of his household, and will save money. Wherever my Syrup of Honey is used, there is a great saving of butter, and this, at the outrageous cost of the latter compound, (which is a great foe to digestion) is a very important item.

I would also state a very particular advantage which my recipe gives to its possessor. We all know that bees' honey has to be kept with great care to prevent it from spoiling, and we are also aware of the fact that after it has been expressed from the comb, and clarified, etc., it will not keep in every climate. My Syrup of Honey can be made, and served up in a pure, fresh, and wholesome condition, in a few moments. With my recipe you can supply a thousand customers, if you have as many, with an article as good as the real, (perhaps, all things considered, better,) and as fresh as any body need want it. This advantage alone will give the Syrup of Honey (made according to my directions) a celebrity wherever it is introduced, that will produce a sale without the slightest difficulty.

Here is a chance for a man to make money and honey at the same time. My Syrup of Honey can be

made by anybody. It requires no machine—no apparatus but what is contained in every house—to manufacture it. The materials are simple, and can be had anywhere without difficulty, and the process is easy and not laborious. Whoever makes this article will soon acquire competence, for the profit is at the rate of *one hundred and fifty per cent.*

You can make it in small quantities at six cents the pound, and cheaper, of course, in larger quantities. In towns, villages, or cities, its sale is immense. I can supply abundant proofs of this fact.

It needs no argument to persuade any body that a cheap article in all respects as good as honey made by bees will sell as rapidly as it can be made up. Those who wish to know how close the resemblance my Syrup of Honey bears to the genuine honey, can obtain a sample from me by writing for it. I will send the sample by mail, upon the receipt of three shillings, (37½ cents,) which sum merely indemnifies me for the trouble and expense of getting up said sample, and putting it in a proper shape to reach you in safety. Here, then, is no humbug. My sample is worth the few cents it costs, and if you do not like the preparation you need have no more to do with it, and neither of us is the loser. If, however, it meets your approbation, I will sell you my recipe for \$3. It will be sent to you in the form of a sealed and printed deed, and you can make what disposition you please of it. You will perceive by the recipe, that you can make one hundred pounds of my Syrup of Honey in half an hour; and, let me add, if you live in a population of any important calibre, you can sell that one hundred pounds in a day. The pecuniary advantage of such a sale can be almost instantaneously calculated.

A BEAUTIFUL SET OF TEETH.

It has been stated by some one, that cleanliness is the foster-mother of love. That passion is most commonly produced in the mind by beauty, but it is a certainty that cleanliness preserves it. Please to remember that an indifferent face and person, kept in perpetual neatness, have won many a noble heart from a prettyslattern. Age itself is not unamiable or unimpressive, when it is preserved with care, clean, unsullied and properly adorned. Like a piece of metal kept constantly smooth and bright, we look upon it with a great deal more pleasure than on a vessel which is cankered with rust. My slovenly readers will please make a note of this; if observed, said facts may be found extremely advantageous to them. Nothing contributes so much to the attractiveness of otherwise homely features, as a beautiful set of teeth; and of what value to the possessor is a beautiful face, when the teeth are misshapen and unsightly, and thickly coated with tartar. A good set of teeth is one of the most remarkable ornaments of the "human face divine." It produces a pleasurable feeling in the beholder, and, as it were, prepares him favorably for an introduction: it also preserves to the features their natural symmetry: when the teeth decay, this is destroyed. When the side teeth are removed, the alveolar process becomes absorbed, the cheeks fall in, and age becomes prematurely stamped upon the countenance. If the front teeth are absent, the appearance of premature old age is even more strongly and more quickly exhibited, from the lips losing their only support. As forming one of the organs of articulation, the

teeth are equally important; but the most important office is, undoubtedly, the mastication of the food, and the preparation of it for the digestive powers of the stomach. Attention, then, to the preservation of the teeth can not be commenced too early. In their daily ablutions, children should be taught always to include their teeth: nor can parents commence too early attending to their children's teeth; by it irregularity may be prevented, and a fine set of teeth insured in ninety-nine cases out of a hundred, that is, if the attention be accompanied by judicious measures. Five dollars paid to a first-rate dentist for advice respecting a child's teeth, when malformation or disarrangement is first seen, would generally pay the parent abundant interest for the outlay. But our space will not permit us to enlarge upon this point further than to warn parents against habitual use of gray powders, blue powders, calomel, blue pills, or mercury in any form. Their indiscriminate use is destructive not only to teeth, but the constitution. To the use of mercury in their childhood, very many persons unconsciously owe the early decay of their teeth.

Let it be also remembered that the character of a child's food has much influence upon the teeth. Simple food will not generate tartar, while all heated food, spices, acids, or saccharine compositions, (let them be called *bonbons*, or by any other fashionable and foolish terms,) will disorder the stomach, and create a disposition in the saliva to deposit tartar. They will also cause tooth-ache, and the little sufferer then endures the torture which should only arise from natural decay or matured indulgence in sensual gratification; inflicted, be it recollected, by the hands which ought to have sheltered it from harm. The mischief does

not, however, end with the pain; in after life all the mortification arising from having a bad set of teeth, will, in very numerous instances, be attributed to the negligence or the weakness of the parent.

When the disgusting effects of this accumulation are considered, it would appear impossible that any persuasion could be necessary to induce persons to obviate so great a nuisance, even on their own account; or, if they are too debased to procure their own comfort and cleanliness at the expense of a very little care and trouble, they surely have no right to shock the senses of others who possess more delicacy and propriety of feeling than themselves. Yet so it is; and the sight and the smell are alike constantly outraged by the filthiness of people, who seem to obtrude their faces the closer in proportion to the disgust which they occasion.

The teeth having been attended to, may easily be kept in proper order by ordinary attention, that is to say, may usually be so kept: constitutional derangement will, of course, destroy them; and here, the habits before recommended by us, force themselves upon our attention. If the whole system of training is not pursued, let us press the necessity of the ablutions and friction: these assist the constitution almost miraculously. Tooth-brushes should not be too hard; indeed, a soft one is best: we know none better than those formed of the root of marsh-mallows, designated vegetable tooth-brushes, which are thus described by a veteran perfumer. We give his own words with all his cautions.

“Take marine marsh-mallow roots, (so called from growing in salt water marshes,) cut them into lengths of five or six inches, and of the thickness of a middling

rattan cane. Dry them pretty well in the shade, but not so much as to make them shrivel. Now pulverize finely two ounces of good dragon's blood, and put it into a flat-bottomed glazed pan, with four ounces of highly rectified spirit, and half an ounce of fresh conserve of roses. Set the pan over a gentle charcoal fire, and keep stirring it until all the gum (dragon's blood) is dissolved; then, put in about thirty or forty of the marsh-mallow sticks; stir them about with a knife, and carefully turn them so that all parts may absorb the dye alike. Do this until the bottom of the pan be quite dry, from absorption and evaporation of the spirit; but still keep shaking and stirring over the decaying fire, until the sticks or roots are perfectly dry and hard."

REMARKS.—"Both ends of each root or stick should, previous to immersion in the pan, be bruised gently by a hammer, for half an inch downwards, so as to open its fibres, and thereby form a brush."

The following tooth powder is perhaps as good, or better, than any that can be here recommended:—

Take finely powdered prepared chalk, 2 drachms; pure starch, 2 drachms; ginger, $\frac{1}{2}$ drachm; cuttle-fish bones, 2 drachms; flower of lavender and sugar at pleasure, and mix well together.



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